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Vol. IV. Part II.

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TRAVANCORE ARCHÆOLOGICAL SERIES

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Stone and Copper-plate Inscriptions of Travancore with 10 plates

BY

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With Index of Vol. IV—Parts I and II.

BY

A. S. RAMANATHA AYYAR, B. A., M. R. A. S.

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No. 24.—Suchindram inscription of Maranjadaiyan: regnal year 2 + 1.

The subjoined inscription is engraved on the rock near the Kailāsa shrine in the south-west corner of the Sthāṇunāthasvāmin temple at Suchīndram. For writing the inscription, the surface of the boulder had been prepared and lines drawn.

The inscription is in the Vaṭṭeḻuttu alphabet and the Tamiḻ language. Though there is not much difference in the shape of letters between this epigraph and the one of Śaḍaiyamāṟaṉ found above this and attributed to the time of the Pāṇḍya king Rājasimha, yet the formation of a few letters mark out this record as being of an earlier date. In this inscription, *ya* is quite different, has a convex curve at the commencement, a sharp angular bend at the left side and is clearly distinguishable from the vowel *i*. Being not much earlier than the date of the Śaḍaiyamāṟaṉ epigraph, it may be attributed to the time of the Pāṇḍya king Parāntaka-Vīranārāyaṇa-Śaḍaiyaṉ of whose reign an undated epigraph has been discovered at Rāmanāthapuram in the Dindigal taluk of the Madura district mentioning the king's expedition against Iḍavai in the Chōḷa country and an officer named Parāntakappaḷḷi-Vēlāṉ *alias* Nukkampuḷḷaṉ.[1] It is not unlikely that both Parāntaka-Vīranārāyaṇa-Śaḍaiyaṉ and his son and successor Rājasimha were contemporaries of the Chōḷa king Parāntaka I, whose reign extended to forty-six years. Again, from the statement '*edirāṇḍu-tuḍaṅgiṉa-kaṟkaṭaka-ñāyiṟu*', it may be inferred that the reign of this king commenced in the month Kaṭaka.

The inscription records that Iyakki Śellaṉ *alias* Teṉṉavaṉ-Uttaramantiri of Kaṇaiyarpaḷḷi in Malai-nāḍu gave one hundred sheep for burning daily, with one *uri* of ghee, one perpetual lamp in the temple of Emberumān at Tiruchchi-vīndiram.

I am not able to indentify Kaṇaiyarpaḷḷi mentioned in the inscription. It has to be noted that since 100 sheep were granted it was required that one *uri* of ghee should be supplied whereas in the inscription of Śaḍaiyamāṟaṉ only one *uḷakku* of ghee was required to be supplied, the sheep granted being 50.

Text.[2]

1 ஸ்வஸ்தி ஸ்ரீ [||*] கொமாறஞ்சடையர்க்கு யாண்டு இரண்டு இ-
2 தனெதிராண்டு துடங்கின கற்கடக ஞாயிற்று திருச்சி-
3 விந்திரத்து எம்பெருமானுக்கு நிசதி உரிய் நெய் மு-
4 ட்டாமல் எரிவதாக மலைநாட்டுக் [க]ணையர்பள்ளி இ-
5 யக்கி செல்ல[னாயின] தென்னவன் உத்தரமந்திரி
6 வைத்த திரிநொந்தாவிளக்கு ஒன்று இதுக்கு வைச்ச
7 [சா]வா மூவாப் பெராடு நூறு [||*]

---

1 No. 690 of the Madras Epigraphical collection for 1905.

2 From impressions prepared under my supervision. This is registered as No 91 of my collection for M. E. 1096.

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Translation.

Hail ! Prosperity ! In the month of Karkaṭaka which was current with the commencement of the year opposite to the second year of (the reign of) king Māṛañjaḍaiyaṉ, Iyakki Śellaṉ *alias* Teṉṉavaṉ Uttaramantiri of Kaṇaiyarpaḷḷi in Malai-nāḍu gave (one) hundred sheep which neither die nor grow old, for one lamp which required no trimming, so that it may be kept burning daily in (the temple of) Emberumāṉ at Tiruchchivīndiram, with (one) *uri* of ghee (supplied) without any default.

No. 25.— Suchindram inscription of Maranjadaiyan: regnal year 2 + 3.

This inscription is engraved on a rock near the Kailāsa shrine in the south west corner of the Sthāṇunāthasvāmin temple at Suchīndram. It is in the Vaṭṭeḻettu alphabet and the Tamiḻ language. Its preservation is good.

In point of its palæography and the method of mentioning date, the record resembles No. 24 and may tentatively be attributed to Parāntaka-Vīranārāyaṇa-Śaḍaiyaṉ.

The inscription states that Teṉṉavaṉ Toṅgappallavaraiyaṉ of Kīḻkuṇḍāṟu in Koḻuvūr-kūṟṟam ordered the feeding of some Brāhmaṇas in the temple at Suchīndiram and that the members of the assembly, having received from him the amount necessary for the purpose, sold a piece of land. Besides, the donor also gave some gold with which the assembly made a crown and some ornaments to the god Amarabhujaṅga-Perumāḷ.

Koḻuvūr-kūṟṟam mentioned above is one of the old territorial divisions in the Pāṇḍya country.[1] It had two subdivisions *viz.*, Mēlkuṇḍāṟu and Kīḻkuṇḍāṟu. In the former was situated Tiruppattūr[2] which is now included in the Śivagaṅga Zemindari.[3] As such, the division of Koḻuvūr-kūṟṟam has to be located in the Śivagaṅga State.

Amarabhujanga-Perumāḷ, referred to in the inscription, if it is different from Tiruvēṅgaḍanātha, may denote the image of Raṅganātha in the Suchīndram temple.

Text.[4]

1 கொமாறஞ்சடையர்க்கு யாண்டு இரண்டு இதனெதிர் மூன்று இவ்-
2 வாண்டு மிதுனநாயிற்றுத் திருச்சவி[ந்*]ததிரத்து எம்பெருமான்
3 ஸ்ரீகாரிய மாராய்கின்ற மூலபாடைச் சவையொம் கொழுவூர்க் கூற்ற-

---

1 It is mentioned in the Trivandrum Museum inscription of Māṟañjaḍaiyaṉ (*Travancore Archaeological Series*, Vol. I, p. 159) and also in three records of Tiruppattūr (see below note 2).

2 Nos. 90, 137 and 138 of the Madras Epigraphical collection for 1908.

3 *Sewell's Lists of Antiquities*, Vol. I, p. 298.

4 This is registered as No. 97 of the Travancore collection for 1096 M. E.

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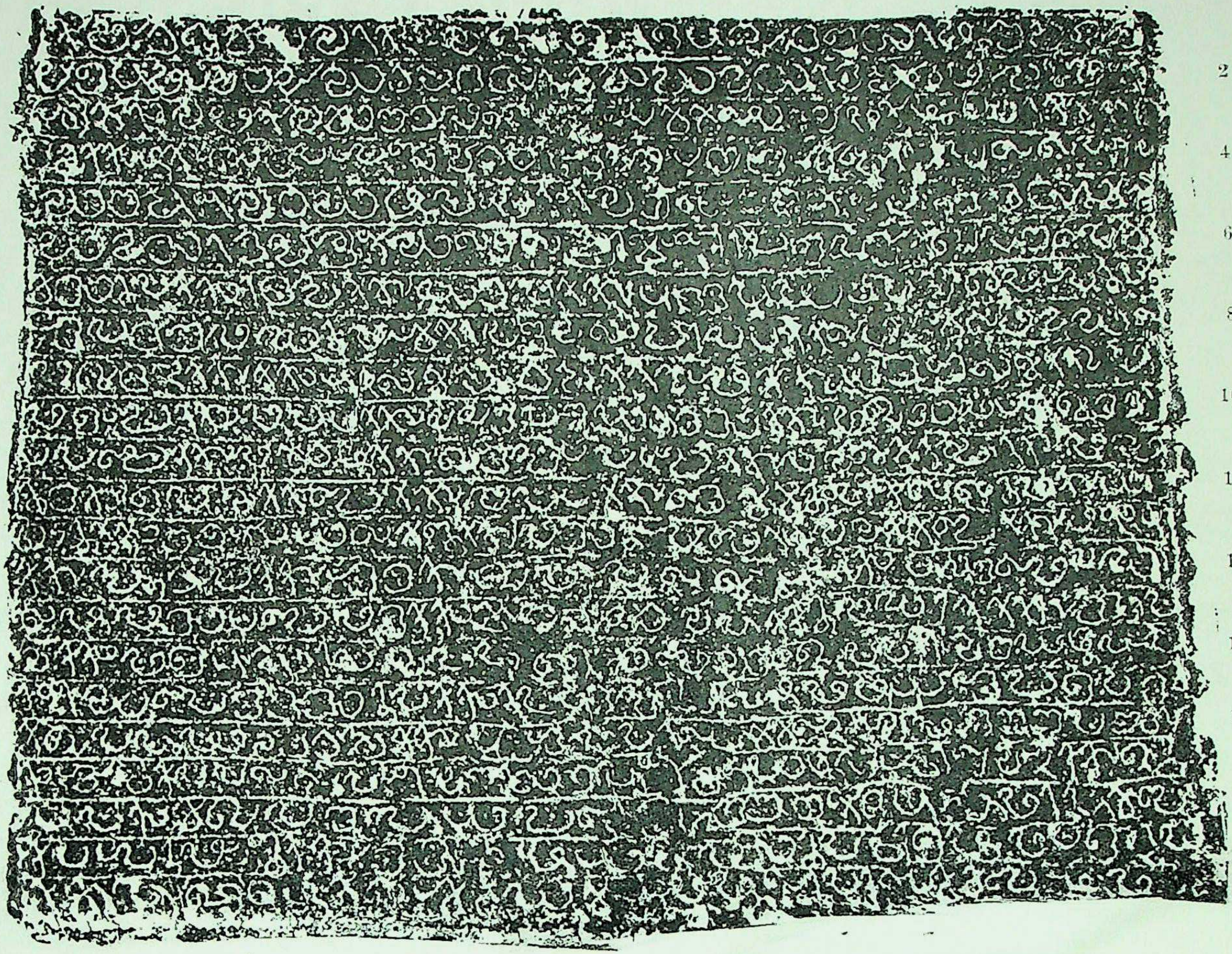
No. 25—SUCHINDRAM INSCRIPTION OF MARANJADAIYAN.



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4 த்துக் கிழ்க்குண்டாற்று வெளியாற்றூர் தென்னவன் தொங்கப்பல்லவ-
ரைய-
5 ஞயின் அரையன் விழுப்பேரரையனால் பொன் கொண்டு இத் திருச்சி-
6 வீந்திரத்து ஸ்ரீகோயிலில் ப்ராஹ்மணர் உண்பதாக இவன் வைச்-
7 ச திருவக்கிரத்துக்கு விற்றுக்குடுத்த பூமியாவது [।।*] எம்பெருமான்
8 தேவதானம் நிருபசேகரவளநல்லூர் வடக்கு வெஞ்சலமந் நில-
9 ம் இதனுக்கு கிழெல்லை ஆற்றுக்கு மேக்கு தென்னெல்லைக்கும்
10 மணலூ[ர்]க்கும் வடக்கு நந்தவானவிருத்திக்கும் இதன் வட[க்கே]த் து-
11 டவலுக்கும் கிழக்கு இத்துடவலுக்குப் பாஞ்சு காலுக்கும் ம-
12 ருதகுணவாய் வாய்க்காலுக்கும் வடக்கு தச்சரும் கொல்லரும் குடி-
13 இருக்கின்ற கொட்டில்களுக்கும் [1]திருவெங்க[ட]வ[ா]ய்க்காலுக்கும் கிழ-
14 க்கு ஆற்றுக்கு தெற்கு [।।*] இவ்வெல்லை ந[டு]வுகிடந்த மைந்நி-
15 லமும் தக்கிசும் இறைய்வுக் காலும் நீர்க்கக் குத்தி வ-
16 யக்கி மண்டு நீர் பாயப்பண்ணினமையில் இவ்வரையன் விழுப்பே-
17 ரரையன் வைத்த திருவக்கிரம் பத்துக் கலமும் முட்டாதே உண்பதா-
18 க இப்பூமி விற்றுக்குடுத்தோம் பருடைச்சபையோம் தென்னவன் சி-
19 றி தொங்கப்பல்லவரையனாயின் அரையன் விழுப்பேரரையனுக்கு [।।*] இ-
20 ப்பரிசே இவன் அடிஉறை தந்த பொன் அமரபுசங்-
21 கப்பெருமாளுக்கு திருமுடியும் திருவாபரணமும் பண்ணு-
22 ச்சு அஹிமேழகஞ் செசுவிச்சோம் மூலப்பருடைச் சபையோம் [।।*]

Translation.

In the month of Mithuna of this year (*i.e.*,) the third year opposite to the second of (the reign of) king Māṟañjaḍaiyaṉ, the members of the assembly who manage the sacred affairs of (the temple of) Emberumāṉ of Tiruchchivīndiram, having received from Teṉṉavaṉ Toṅgappallavaraiyaṉ *alias* Araiyaṉ Viḻupperaraiyaṉ of Veḷiyāṟṟūr near Kīḻkuṇḍāṟu in Koḻuvūṟ-kūṟṟam, sold and gave land for (conducting) the feeding of Brāhmaṇas in the sacred temple of this Tiruchchivindiram which this (chief) had ordered.

The land is called Vañjalaman (and is situated) to the north (of) Nṛipaśēkharavaḷanallūr, a *dēvadāna* of the god (*Emberumāṉ*); and the boundaries of this are:—

the eastern boundary is to the west of the river; to the north of the southern boundary and Maṇalūr; to the east of the (land known as) Nandāvanavirutti and the *tuḍaval* to the north of it;

to the north of the channel irrigating this *tuḍaval* and the (channel called) [2]Marudakuṇavāy-vāykkāl;

1 The letter ட is corrected from some other letter.

2 It is not impossible that this name is Amṛitaguṇa-vāykkāl.

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to the east of the sheds in which carpenters and blacksmiths live and of the (channel called) Tiruvēṅgaḍa-vāykkāl; and to the south of the river.

The *mainnilam, takkiśu* and *iṟaiyvu* lying within these boundaries being beaten well, made arable and irrigated with water, we, the members of the assembly sold and gave this land to Teṉṉavaṉ Śrī-Toṅgappallavaraiyaṉ *alias* Viḻupper-araiyaṉ, in order that ten persons may, without any impediment, be fed with *agram* which this Araiyaṉ Viḻupperaraiyaṉ (had ordered).

Similarly also, we, the members of the assembly, made sacred crown and sacred ornaments to (the god) Amarabhujaṅga-Perumāḷ with the gold which this (chief) had presented[1] and anointed (the god).

No. 26.— Suchindram inscription of Sadaiyamaran: regnal year 2 + 14.

This inscription is engraved on the rock near the Kailāsa shrine in the south-west corner of the Sthāṇunāthasvāmin temple at Suchīndiram. For writing the inscription, the surface of the boulder had been prepared and lines drawn. The inscription of Māṟañjaḍaiyaṉ engraved below this record had been separated by a distinct line.

The inscription is in the Vaṭṭeḻuttu alphabet and the Tamiḻ language. The characters are almost similar to the inscription of the Chōḷa king Parāntaka I, dated in the 40th year of reign, incised on the same rock and published in the *Epigraphia Indica*, Vol. V. with plate facing page 42. There is very little difference between *ya*, *i* and *lu*. The vowel *ai* is distinctly shaped by two lines one vertical and the other horizontal, with a slight bend at the commencement. The form *Tiruchchivīndiram* of other early epigraphs is here substituted by *Tiruchchuchīndiram.*

The record is dated in the 2 + 14th year of Śaḍaiyamāṟaṉ and may be assigned to the Pāṇḍya king Rājasimha, the contemporary of the Chōḷa Parāntaka I. with whom he contended several times. The title Śaḍaiyamāṟaṉ is quite appropriate to Rājasimha being the son and successor of Parāntaka-Vīranārāyaṇa-Śaḍaiyaṉ. And it may also be noted that the Śiṉṉamaṉūr plate of the same king is similarly dated *i. e.*, 2 + 14th. The principal event of his reign was the war between the Pāṇḍyas and Chōḷas which was pushed through with great vigour by the Chōḷa king Parāntaka I. The Pāṇḍya king encountered defeat several times, though helped by a good force sent by the king of Ceylon. The success of the Chōḷa was so complete that he assumed the epithet "*Madirai-koṇḍa*".

The inscription records that Kuṉṟan Śūlapāṇi, a resident of Teṉ-Kuṇavāy, gave to the *paridai-sabhaiyār* 50 sheep, for maintaining, with one *uḻakku* of ghee daily, one perpetual lamp in the temple of the Mahādēva at Tiruchchuchīndiram.

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1 Perhaps அடிஉறை has to be corrected into அடியறை: '*aḍiyaṟa*' in Malayāḷam means 'a present'.

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Teṉ-Kuṇavāy, of which the donor was a native, may be identified with Kuṇavāy in whose *kōṭṭam* (temple) Iḷaṅgōvaḍigaḷ, the author of the Tamil classical work

4 In place of ட, the letter டை had been engraved and the first part erased.

5 From பருடை of line 8 to the end of line 9 the letters are in smaller characters.

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to the east of the sheds in which carpenters and blacksmiths live and of the (channel called) Tiruvēṅgaḍa-vāykkāl; and to the south of the river.

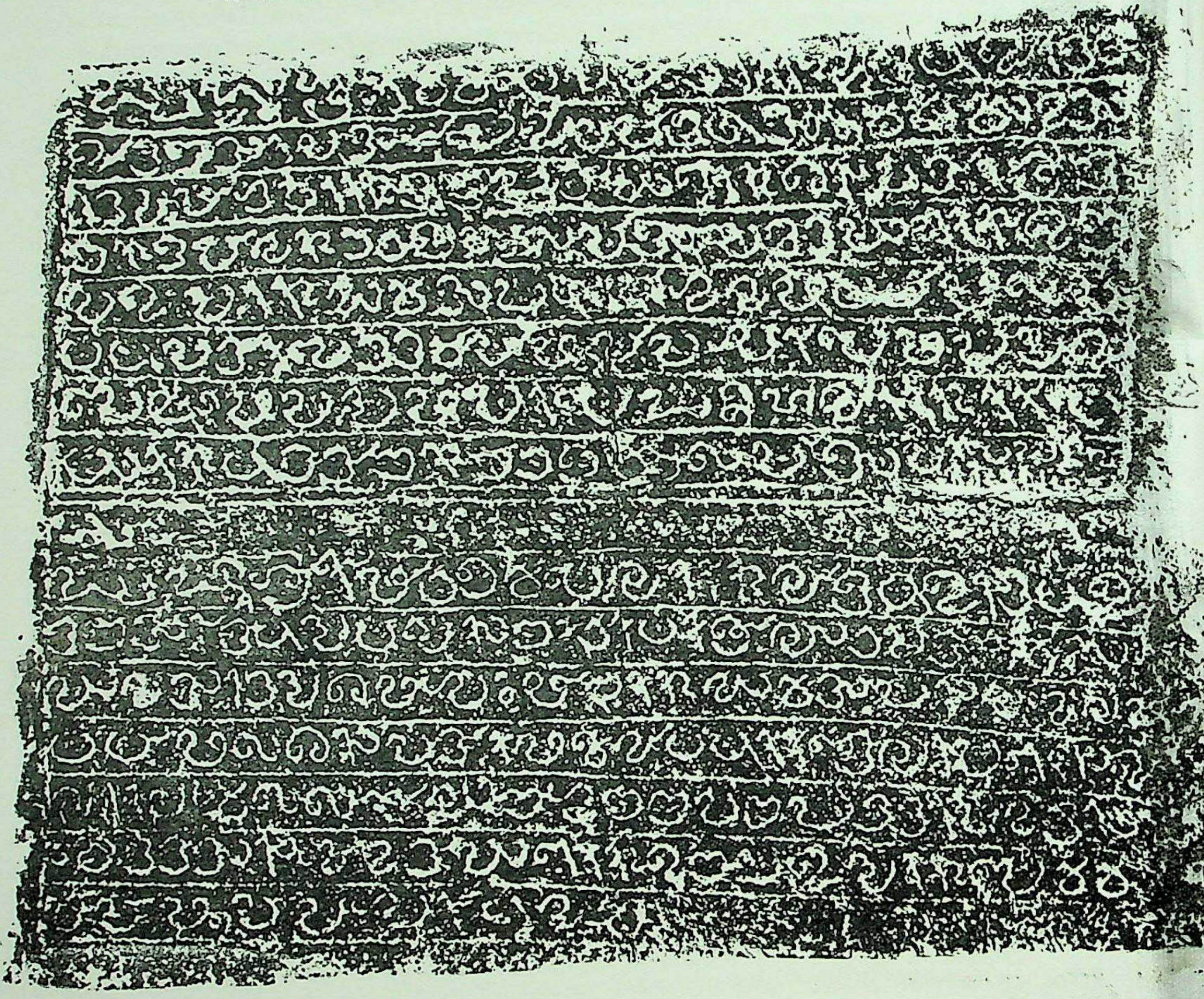
To face page 121 and

T. A. S. Vol. IV. Part II.

Nos. 26 and 24—TWO PANDYA INSCRIPTIONS AT SUCHINDRAM.

No. 26. 1 3 5 7 9

No. 24. 1 3 5 7



Scale: $\frac{1}{8}$ths.

K. V. Subrahmanya Aiyer.

1 Perhaps அடிஉறை has to be corrected into அடியறை: 'aḍiyaṟa' in Malayāḷam means 'a present'.

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Ten-Kuṇavāy, of which the donor was a native, may be identified with Kuṇavāy in whose *kōṭṭam* (temple) Iḷaṅgōvaḍigaḷ, the author of the Tamil classical work Śilappadigāram, is reported to have been sojourning after renouncing his kingdom. As such, the place has to be looked for in the Chēra country.

Space having been found wanting at the end for the words *paraḍai-sabhaikku kāṭṭina*", the same had been written in smaller characters than the rest. In this connection, it may be noted that if the inscription of Māṟañjaḍaiyan found below this had not been already written, there would have been no necessity for reducing the size of the letters at the end cramping them in a limited space as it is seen at present. Thus, it is clear, that the present inscription is later in point of time than that of Māṟañjaḍaiyan incised below it.

Text.[1]

1 ஸ்வஸ்தி ஸ்ரீ [||*] கொச்சடையமாறர்க்கு யாண்டு இரண்டு
2 இதினெதிர் பதினாலு இவ்வாண்டு திருச்சுசிந்தி-
3 ரத்து மாதெவர்க்கு [திருநந்தா]விளக்கு எரிவதா[க] ஸ்ரீ தெ-
4 ன் குணவாய் குன்றஞ்[சூ]லபாணி வைத்த விளக்கு ஒன்-
5 று [||*] இது[க்]கு[2] நிசதி உழ[க்கு] நெய் மு[ட்டா]மல் [அ]-
6 ட்[டு]வதாக[3] வைத்த சாவா மூவாப்பெரா டைம்பது [||*] இ-
7 வை ஐம்பதும் பரடை ஸபையார்க்குக் கா[ட்][4]-
8 டிக் குடுத்தான் [||*] குன்றஞ் சூலபாணி பருடைஸபை-
9 க்கு கா[ட்டின][5] [||*]

Translation.

Hail! Prosperity! In this year *i. e.* the fourteenth opposite to the second year of (the reign of) king Śaḍaiyamāṟaṉ, Kuṉṟaṉ Śūlapāṇi of Teṉ-Kuṇavāy gave one lamp for being burnt perpetually in (the temple of) the Mahādēva at Tiruchchuchīndiram. For this (he) gave fifty sheep which neither die nor grow old, so that one *uḻakku* of ghee may be supplied daily without any default. Kuṉṟaṉ Śūlapāṇi showed these fifty (sheep) to the members of the assembly (paraḍai-sabhaiyār) and gave them. Kuṉṟaṉ Śūlapāṇi showed (them) to the members of the assembly.

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1 From impressions prepared by me. No. 90 of 1096 M. E.

2 The letter in brackets looks like ர்.

3 Instead of the short ெ the inscription seems to use the long ே. There is something like a loop at the commencement of this letter.

4 In place of ட், the letter டை had been engraved and the first part erased.

5 From பருடை of line 8 to the end of line 9 the letters are in smaller characters.

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No. 27.—Suchindram inscription of Sadaiyamaran: regnal year 2 + 10.

This inscription is engraved on the rock near the Kailāsa shrine in the south-west corner of the Sthāṇunāthasvāmin temple at Suchīndram. It is in the Vaṭṭeḻuttu alphabet and the Tamiḻ language. Its preservasion is good. The inscription registers a gift of fifty sheep for lamp to the temple of Suchīndiram. It is dated in the 2 + 10th year of the reign of the Pāṇḍya king Śaḍaiyamāṟaṉ. The palæography of the epigraph and the method of giving the regnal year indicate that the king must be identical with Rājasimha, the contemporary and opponent of the Chōḻa Parāntaka I.

The term *aṟukai* (literally six hands) applied in the present inscription to indicate a sect of the merchant class is new to epigraphy. It is not necessary to point out that the word *vaṇiya* is connected with *vaṇik*.

Niyāyam is another rare word found in inscriptions. In the Tanjore inscriptions it occurs in two places which we note below

(i) Niyāyam Śiṟudanattu-Perumakkaḷ.[1]

(ii) Rājarāja I had provided for reciting the *tiruppadiyam* by a troupe of 48 persons; and it is said that if any of the persons appointed, died or emigrated, the nearest relations should do the work receiving the remuneration, and if he were unqualified he had to appoint a fit person who should do the duty and obtain the remuneration: and in case there were no relations at all, the persons belonging to that *niyāyam* should select qualified persons for doing the work.[2]

The word *niyāyam* has been rendered "incumbent of appointment"[3] and this I consider cannot suit, for it is clear from the Tamil passage that the case is one in which there were no incumbents at all.

In *South Indian Inscriptions* Vol. II., p. 96, note 3, Dr. Hultzsch has remarked:—

"The technical meaning of *niyāyam* (Sanskrit *nyāya*) is not apparent. Perhaps, it stands for *niyāsam* (Sanskrit *nyāsa*), 'a deposit, pledge, mortgage' and has to be translated by 'dedicated (to the god) ".

And again, the same authority says in note 4 on p. 256 that "this meaning (*i. e.* incumbent of an appointment) of *niyāyattār* or *niyāyaṅ-galilār* may be derived from one of the clauses in No. 66 paragraph 1. As suggested on page 96, note 3, *niyāyam* 'an appointment' may be a corruption of the Sanskrit '*nyāsa*''.

In my opinion the only meaning that the word *niyāyam* could fitly take in the passage quoted from the *South-Indian Inscriptions* is "collection, body, group or association of persons who perform like duties" and it must refer to the remaining number in the troupe appointed for singing, excluding the one whose place had become vacant. The word *niyāyam* may have, therefore, to be derived from '*nikāya*' which has just the sense required to suit the place. This meaning of the word will well fit in with the other reference in the Tanjore inscriptions, *viz.*, "*Niyāyam Śiṟudanattu-Paṇimakkaḷ*". *Niyāyam* denotes the body of men belonging to the

1 *South-Indian Iscriptions*, Vol. II. No. 11.
2 *Ibid.* No. 65.
3 *Ibid.*, page 256.

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Similarly in the passage in our text '*mūnṟu-niyāyam*' must indicate

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No. 28.—Suchindram inscription of Maravarman Srivallabha.

This inscription is engraved in the Tamiḻ characters on the north wall of the first *prākāra* of the Sthāṇunāthasvāmin temple at Suchīndram. In noticing this inscription in my *Annual Report* for 1920-1, I said:—

It is dated in the 8th year and 407th day *i. e.*, the 10th year of the reign of the Pāṇḍya king Māṟavarman Śrīvallabha. It records that while the king was

1 No. 98 of the Travancore collection for the year 1096 M. E.

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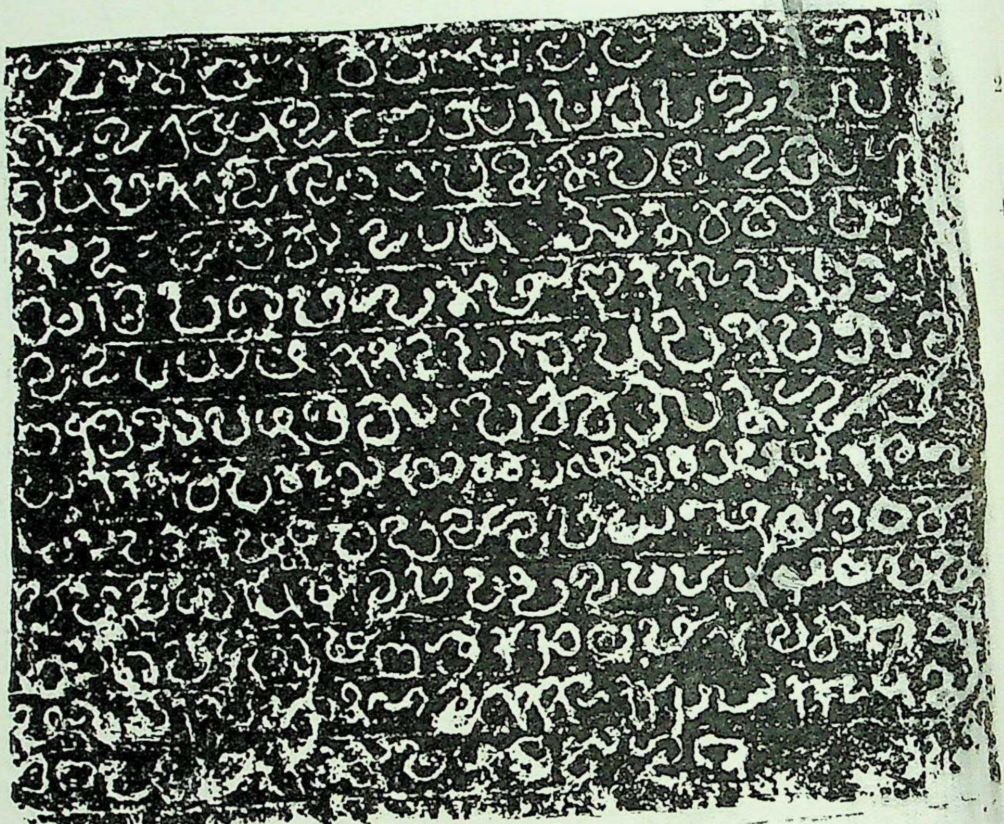
No. 27.—Suchindram inscription of Sadaiyamaran.

To face page 123.

No. 27 – SUCHINDRAM INSCRIPTION OF SADAIYAMARAN.



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In my opinion the only meaning that the word *niyāyam* could fitly take in the passage quoted from the *South-Indian Inscriptions* is "collection, body, group or association of persons who perform like duties" and it must refer to the remaining number in the troupe appointed for singing, excluding the one whose place had become vacant. The word *niyāyam* may have, therefore, to be derived from '*nikāya*' which has just the sense required to suit the place. This meaning of the word will well fit in with the other reference in the Tanjore inscriptions, *viz.*, "*Niyāyam Śiṟudanattu-Paṇimakkaḷ*". *Niyāyam* denotes the body of men belonging to the

1 *South-Indian Iscriptions*, Vol. II. No. 11.
2 *Ibid.* No. 65.
3 *Ibid.*, page 256.

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Śirudanam. Similarly in the passage in our text '*mūnṟu-niyāyam*' must indicate three bodies or sections of 'Vaṇigar' or 'Vāṇiyar'. In the Tamil country they are called 'Ippar' 'Kavippar' and 'Peruṅkuḍiyar'. It is also likely that *Mūnṟu-Niyāyam* has a reference to the three great bodies *viz*, '*ūrār*', '*nāṭṭār*' and '*sabhaiyār*'.

Text.[1]

1 ஸ்வஸ்தி ஸ்ரீ [||*] கொச்சடையமாறற்கு யா-
2 ண்டு இரண்டு இத்தெதிர் பத்து இவ்வா-
3 ண்டு மகரஞாயிற்று இருபதாந் திய-
4 தி நாள நாஞ்சிநாட்டு திருச்சிவிந்-
5 திரத்து எம்பெருமானுக்கு புறத்தா-
6 யநாட்டிழக்கந்துறை அறுகை வணிய-
7 ன் கண்ணி பழஞ்சி வைச்ச திருநொ[ந்]தா-
8 விளக்கொன்று சந்திராதிச்சவல் நிசத முழக்கு நெ-
9 யெரிவதாக மூன்று நியாயம் பிழையாதன சா-
10 வா மூவா பேராடு ஐம்பது [|*] இவ்வாடு ஐம்ப-
11 தும் எம்பெருமான் ஸ்ரீகாரியமாராய்கின்ற
12 மூலபரடை ஸபையார்க்குக் காட்டிக்குடுத்-
13 தேன் அறுகை கண்ணி பழஞ்சியேன் [||*]

Translation.

Hail ! Prosperity ! On the twentieth day of the month of Makara of this year (*i. e.*) which was the tenth opposite to the second year of King Śaḍaiya-māṟan, Kaṇṇi Palañji, a merchant (aṟugai-vaṇiyan) of Ilakkunduṟai in Puṟattāya-nāḍu gave fifty sheep which neither die nor grow old, and which had not wronged the three bodies (*niyāyam*), so that the one sacred lamp which he gave to (the temple of) Emberumāṉ at Tiruchchivīndiram, may be burnt daily, as long as the moon and the sun (last), with (one) *uḻakku* of ghee. I, Aṟugai Kaṇṇi Palañji showed and gave these fifty sheep to the members of the assembly (*paraḍai-sabhaiyār*) who look after the temple management.

No. 28.—Suchindram inscription of Maravarman Srivallabha.

This inscription is engraved in the Tamiḻ characters on the north wall of the first *prākāra* of the Sthāṇunāthasvāmin temple at Suchīndram. In noticing this inscription in my *Annual Report* for 1920-1, I said:—

It is dated in the 8th year and 407th day *i. e.*, the 10th year of the reign of the Pāṇḍya king Māṟavarman Śrīvallabha. It records that while the king was

1 No. 98 of the Travancore collection for the year 1096 M. E.

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seated on the throne of Pallippīdam-Munaiyadaraiyan in the hall of Palliyarai-kkūdam within the palace at Rājarāja-chaturvēdimaṅgalam in Mulli-nādu, he ordered the grant of certain lands in Pullamaṅgalam in Purattāya-nādu to the temple of Suchīndiramudaiya-Mahādēva at Suchīndiram *alias* Sundara-Pāṇḍya-chaturvēdimaṅgalam in Nāñji-nādu in order to meet the daily expenses in the shrines of Kūttādundēvar and his consort. Mention is also made of Āṇḍapillai-Bhatta-Atirātrayāji and the temple of Tumburu-Nārada-Īśvaramudaiyār at Iru-kkanturai in Purattāya-nādu. Records of the same king have also been discovered at Puravaśēri, Kalladaikkurchchi and other places and they have the same introduction. So far, no dated epigraph of his reign has come to light. But on palæographical grounds the records of this king might be assigned to the 12th century A. D. Since during the days of Kulōttuṅga-Chōla I, this part of the country was under the sway of the Chōlas who placed garrisons at Kōttāru (which is only 2 miles from Suchīndram) considering it as one of the strategically important places, it is certain that Māravarman Śrīvallabha should have come to power only after A. D. 1120 and occupied Suchīndram and Puravaśēri among others, as evidenced by the existence of his epigraphs in those places. It may be said that South Travancore which includes Suchīndiram, Chōlapuram, Puravaśēri *etc.*, was in the hands of the Vēṇādu king Vīrakēralavarman in Kollam 302 (=A. D. 1127) and was retained by Kōdai-Kēralavarman in Kollam 320-5 (=A. D. 1145-50). It is not at present possible to say whether the Vēṇādu kings were dispossessed of their hold on the tract by the Pāṇḍyas or the reverse was the case. But it appears that the former is more likely for the Vēṇādu king Vīra-kērala was the earliest to assert his independence after the demise of Kulōttuṅga I and this is testified to by his Chōlapuram record which is dated in Kollam 302 (= A. D. 1127). In this connection, it may be noted that Rao Bahadur H. Krishnasastri has identified Māravarman Śrīvallabha with Periyanayinār-Śrī-vallabha referred to in an inscription of Jatāvarman Kulaśēkhara I (No. 110 of the Madras Epigraphical collection for 1907) and that Śrīvallabha who is alluded to in an epigraph of Māravarman Sundara-Pāṇḍya I (No. 683 of the same collection for 1905), practically making Māravarman Śrīvallabha the immediate predecessor of Jatāvarman Kulaśēkhara I.

We would like to draw particular attention to the mention of Bhatta-Atirātrayāji in our Suchindram inscription of Māravarman Śrīvallabha. He seems to have performed some *yāgas* and earned the title *Atirātrayāji*. His name reminds us of the author of the *Grihyaprayōga-vritti*. In the title-page of his work occurs the passage "*Āṇḍapillayār-iti prasiddhēna Tālavrintanivāsinā kritaḥ Grihyaprayōgaḥ*", and in the colophon of his work he is said to have been a master of the three Vēdas, to have been a resident of a place called Tālavrinta, to have performed the Sōmayāga and to have written the *Dīpikā* of *Grihyaprayōga*. He quotes from *Kapardikārika*. It is very likely that the author of the work is identical with the person mentioned in the inscription, at whose instance king Māravarman Śrīvallabha made the grant of lands to the Suchīndram temple, and that the work was written in about the middle of the 12th century A. D.

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Uḷḷālai as a noun and an antonym of *puṟambaḍi* occurs in Tanjore inscriptions,[1] though in literature and popular usage the two words are not employed. They respectively mean "that which is within" and "that which is outside". It is interesting to note the noun suffixes *ai* and *paḍi*. There is nothing uncommon in the employment of the word "*ayyan*" to denote "father".

Text.[2]

1 ஸ்வஸ்தி ஸ்ரீ [||*] பூமகள் ஜயமகள் பொலிவுடந் தலைப்ப[3] நாமகள் விரும்ப நா-

2 ன் மறை நெறியினில் இருநில முழுதும் ஒரு குடை நிழற்றக் கருங்கலி கடிந்து

3 செங்கொ லொச்சி ஏத்தருங் கிர்த்தி யிம செது பரியந்தம் கொ[த்] தொழில் நடாத்திப் பார்த்திவ ரிறை-

4 ஞ்சி வென்றி முரச முன்றிலில் முழங்கப் பொர்நிலை [குழு] . . நியப் புலி பிலஞ் . . . க்கக் கனக மால்வரை கயல்

5 விளையாட விசையர் சுஹிஷெகம் முறைமையில் பண்ணி விலகிய கதிர் மணி விரஸிம்ஹாஸநத்து வி[ற்றிருந்]

6 தருளிய கொ மாறபன்மரான த்ரிபுவனச்சக்கரவற்திகள்[4] ஸ்ரீவல்லப தெவர்க்கு யாண்டு எட்டாவது நாள் சாஎ-நால்

7 முள்ளிநாட்டு இராஜராஜச்சதுர்வெதிமங்கலத்துக் கொயி லுள்ளாலைப்[5] பள்ளியறைக் கூடத்துப் பள்ளிப்பி-

8 டம் முனையதரையனில் எழுந்தருளியிருந்து நாஞ்சிநாட்டு சுசிந்திரமான சுந்தரபாண்டிய சதுர்வெதிமங்-

9 கலத்து ஸபையார் செய்யத் திருவாய்மொழிந்தருளின படி தங்களூர் சுசிந்திரமுடைய மஹாதெவர் கொ-

10 யிலில் கூத்தாடுந் தெவர்க்கும் நம்பிராட்டியார்க்கும் திருப்படிமாற்றுள்ளிட்டு வெண்டும் நிவந்தங்களுக்-

11 கு இறுப்பதாக தெவதானம் இறையிலியாக நாம் முன்பு குடுத்த புறத்தாயநாட்டுப் புள்ளமங்-

12 கலத்து[ம்][6] இந்நாட்டு இருக்கந்துறையில் தும்புருநாரத ஈஶ்வரமுடையார்கக்கு நிர்நிலம் பத்து மாவும்

13 புஞ்செயில் பத்து மாவும் அய்யன்[7] பிடுத்தருளித்தாக[8] இருக்கந்துறையார் நமக்குச் சொன்னமையில் [புள்ளமங்-

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1 *South Indian Inscriptions*, Vol. II, p. 458.

2 This inscription is registered as No. 80 of the Travancore collection for 1096 M. E.

3 Read தழைப்ப.

4 Read °வர்த்திகள்.

5 This word and its antonym புறம்படி occur in the Tanjore inscriptions.

6 Cancel ம்.

7 அய்யன் is even now popular and denotes 'father'.

8 Read °தருளியதாக.

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14 கல]ம் மாளிகை முதற்படி நான்கெல்லைக்கும் உட்பட்ட நிலத்திலெய் நில
ங்கலந்தபடி நீர்நிலம் பத்து மாவும்

15 பத்துமாக் கருஞ்செய்யும்[1] தம்புருநாரத ஈஸ்வரமுடையார்க்கு தெவதான
மாக எட்டாவதி னெதிராமாண்டு முதல் நிக்கி

16 புள்ளமங்கலம் மாளிகைமுதல்ப்படி நான்கெல்லைக் குட்பட்ட நிலம் சுசிந்தி
ரமான சுந்தரபாண்டியச்சதுர்வெதிமங்-

17 கலத்து கூத்தாடுந் தெவர்க்கும் நம்பிராட்டியார்க்கும் திருப்படிமாற்று
ள்ளிட்டு வெண்டும் நிவந்தங்களுககு காராண்மையும் அ-

18 ந்தராயமும் உட்பட்ட தெவதானம் இறையிலியாகப் பெறவெணுமென்று
மாணாபரணமங்கலத்து நம்பியும் ஆ-

19 ண்டபிள்ளை ஹட்ட [2]சுயிநாத்ரயாஜியாரும் நமக்குச் சொன்னமையில் மு
ன்பு நாங் குடுத்த கெழ்விப்படியும் உள்வரிப்படியு-

20 ம் எட்டாவதி னெதிராமாண்டு முதல் காராண்மையும் அந்தராயமும் உட்
பட தெவதானம் இறையிலியாகக் கைக்கொண்-

21 டு திருப்படிமாற்றுள்ளிட்ட நிவந்தங்கள் செலுத்துவிக்க வென்றும் இப்ப
டிக் கல்லிலும் செம்பிலும் வெட்டுவித்துக்கொ-

22 ள்கவென்று திருவாய்மொழிந்தருளினார் என்று திருமந்திர ஓலை செழுவ
னூருடையா னெழுத்தினாலும் [ஸ்வஸ்தி ஸ்ரீ]

Translation.

Hail! Prosperity! While the goddess of the flower (*i. e.* Lakshmī) and the goddess of Victory grew in beauty, while the goddess of speech (*i. e.* Sarasvatī) became pleased, while the king's single parasol overshadowed the whole of the expansive world, he, driving away the cruel Kali, wielded his just sceptre (pursuing) in the path of (*i. e.* indicated in) the four Vēdas and conducted (his) kingly duty as far as the Himālaya and the Sētu, which were famous beyond description, while the lords of the earth bowed (at his feet), the drum of victory sounded in front of (his) residence, the tiger . . . . . from the battle-field, concealed (itself) in mountain caverns,[3] and the carp[4] sported on the big golden mountain (*i. e.* Mēru), he was pleased to be seated on the heroic lion-throne, set with lustrous gems, after having performed the anointment of victors according to rules.

Whereas, in the eighth year and 407th day of (the reign of) king Māṟa-varman *alias* Śrīvallabhadēva, the Emperor of the three worlds, when we were pleased to remain on the sleeping cot called Muṇaiyadaraiyaṉ in the bed chamber of our palace at Rājarāja-chaturvēdimaṅgalam in Muḷḷi-nāḍu, the members of the assembly of Suchīndiram *alias* Sundara-Pāṇḍya-chaturvēdimaṅgalam in Nāñji-nāḍu have been pleased to represent that some lands should be given as tax-free *dēvadāna*, so that the taxes may be paid to the temple for meeting the required

1 Note the synonymous usage of கருஞ்செய் and புஞ்செய்.

2 Re.d சுதிநாத்ர.

3 Tiger being the emblem of the Chōḷa, the passage gives us to understand that the Chōḷas were defeated and forced to flee and conceal themselves from view.

4 Double fish is the emblem of the Pāṇḍya and the passage informs us that they were victorious.

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expenses of the shrines of Kūttāḍundēvar and Nambirāṭṭiyār in the temple of Suchīndirammuḍaiya-Mahādēva of their village;

whereas we,—on the representation made to us (previously) by the people of Irukkantuṟai that, at Puḷḷamaṅgalam in Puṟattāya-nāḍu, ten *mā* of wet lands and ten *mā* of dry lands had been graciously assigned by (our) father to the temple of Tumburu-Nārada-Īśvaramuḍaiyār of Irukkanduṟai in the same *nāḍu*,—had ordered that from the year opposite to the eighth (year of our reign) the said ten *mā* of wet lands and ten *mā* of dry lands, out of the lands included in the four boundaries of Māḷigai-mudalppaḍi in Puḷḷamaṅgalam, should be set apart as *dēvadāna* to the temple of Tumburu-Nārada-Īśvaramuḍaiyār;

and whereas the Nambi of Māṇābharaṇamamaṅgalam and Āṇḍapiḷḷai-Bhaṭṭa-Atirātrayājiyār have also represented to us that the lands lying within the four boundaries of Māḷigai-mudalppaḍi of Puḷḷamaṅgalam excluding (the lands that had been previously assigned to Tumburu-Nārada-Īśvaramuḍaiyār of Irukkanduṟai) should be assigned as a *dēvadāna*, free of all taxes, inclusive of *kārāṇmai* (*i. e.* right of cultivation) and *antarāyam* (*i. e.* internal taxes), to meet the expenses of requirements in the shrines of Kūttāḍundēvar and Nambirāṭṭiyār at Suchīndiram *alias* Sundara-Pāṇḍya-chaturvēdimaṅgalam;

it has been ordered by word of mouth that, from the year opposite to the eighth (year of our reign), the *dēvadāna* (lands) inclusive of *kārāṇmai* and *antarāyam*, shall be taken in hand, as free of all taxes, on the authority of the *kēḷvi* and the *ulvari*, which we had formerly given; that the expenses for the daily requirements shall be met; and that (this document) shall be caused to be engraved on stone and copper. Thus, (this) was written by the Royal Secretary Śeḷuvanūruḍaiyāṉ. Hail! Prosperity!

No. 29.—Suchindram inscription of Rajaraja I: regnal year 14.

The subjoined inscription is engraved on the rock near the Kailāsa shrine in the south-west corner of the Sthāṇunāthasvāmin temple at Suchīndram.

It has been partially edited in the *Epigraphia Indica*, Vol. I. page 44f where the editor, Dr. E. Hultzsch, the then Government Epigraphist, noted as follows:—

"Its purport is doubtful owing to the bad preservation of the lines 14 to 24 of which I am unable to furnish a transcript and translation."

No attempt had since been made to decipher the inscription entirely. During my last tour in the Padmanābhapuram Division, I managed to obtain a carefully prepared estampage and also read through the epigraph *in situ* to clear certain doubtful points. As a result of my endeavour, I am able to place before the reader a complete text and translation of the record in question and also a facsimile plate of the whole inscription.[1]

1 A plate covering the first twelve lines of the inscription has been given in the *Epigraphia Indica*, Vol. V. facing page 44. The text given on page 45 extends up to line 14.

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In the first place it must be said that the record has not been very carefully cut on stone. The scribe's indifference in shaping letters is observable throughout: there are many instances where the same letter has been formed in more ways than one. In spite of this defect, since the preservation of the record is not very bad, the inscription can be made out, though with some difficulty.

The syllables *svasti śrī* at the commencement of line 1 are badly formed; had they occurred in any other place than where they are, they could not be read as such; *śrī* looks almost like the Vaṭṭeḻuttu letter *i*. The *kā* of Kāndaḷūr is a correction from *rā*. It is not unlikely that the engraver first wrote the syllables *irā* and then corrected them into *Śrīkā*.

The *grantha* letters that occur in the record are *svasti śrī* (*l.* 1), *ja's* in *Rājarāja* (*ll.* 4 &6), *brahma* in line 7 and *m* and *Sujīndira* in line 8. Here it may be remarked that the two *ja's* in line 4 differ considerably from what they appear in line 6. The *ya* occurring in lines 3, 11, 12, 13 *etc.* present several varieties: one of which has a closed inward loop at the commencement, another has an open concave curve at the beginning, and the third (lines 11 and 12 in the words *periyaṉ* and *tāyadi*) has a convex curvilineal addition which makes it look like *ye*. The syllable *lu* is another which is shaped in various ways. The differences in the forms in lines 5, 9, 10 & 21 deserve to be noted. The combined consonant *nti* in Sujīnti (line 8) resembles the Vaṭṭeḻuttu *ṉi*; and *ni* in nirupa[sē]gara (*l.* 9) looks like the grantha letter *sa*. Though generally *ṭa* is open at the top, it is closed in some cases as in lines 14 and 21.

The inscription belongs to the 14th year (= A. D. 999) of the Chōḷa king Rājarāja I. Among his conquests are mentioned the destruction of the ships at Kāndaḷūr-Śālai, and the subjugation of Gaṅgapāḍi (i. e. the country of the western Gangas), Nuḷambapāḍi (the country of the Noḷamba-Pallavas), Taḍigaipāḍi (called in other inscriptions Taḍigaivaḻi) and Vēṅgai-nāḍu (i. e. the Vēṅgī country).

The record refers to the *dēvadāna* of Nṛipaśēkharavaḷanallūr which we know from other epigraphs to be Kakkāḍu identical with the modern hamlets of Kakkāṭṭuchchēri or Kakkāṭṭūr. That this *dēvadāna* grant must have been made by a king is clearly evidenced by the fact that the taxes on the lands had to be made over to the temple. The present inscription states that at the instance of Periyaṉ Mūvēndavēḷār the tax in paddy on certain tax-paying lands was raised from three *kalam* for a *māttu* to three *kalam* and one *tūṇi* and that this quantity, exclusive of *muṟai-piḍi*, should be brought to the temple at each harvest and paid, measured by the temple measure holding three *naḻi*. Further, it is said that in the case of lands which were exempt from taxes, supervision must rest with temple servants (*dēvarkarmis*).

The revenue terms *kaḍaṉ* (tax) and *mīykāṭchi*, whose variant is *mīyāṭchi*, occur in Tanjore inscriptions in connection with certain lands granted to the temple by king Rājarāja I.

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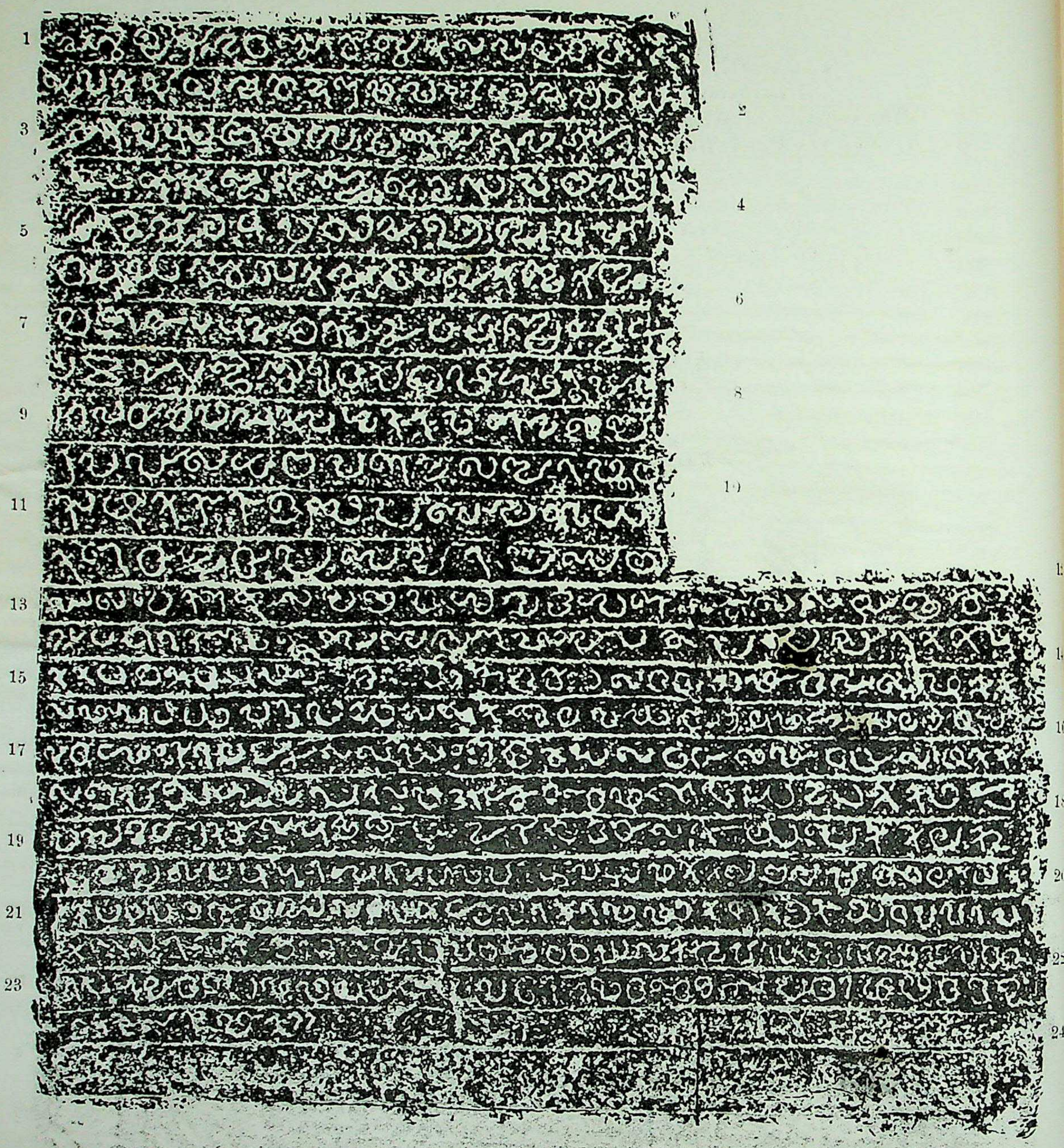
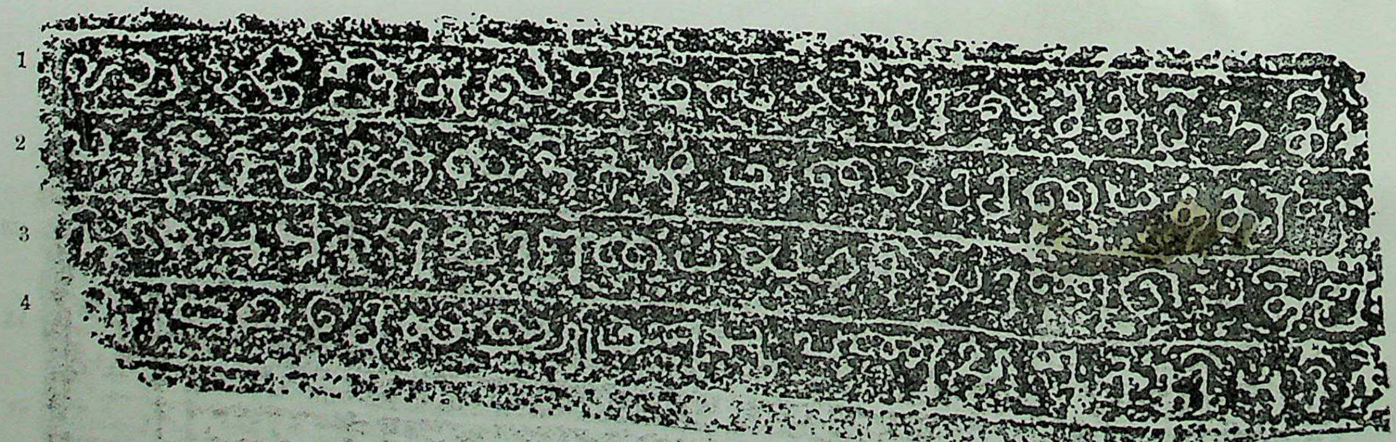
No. 29— SUCHINDRAM INSCRIPTION OF RAJARAJA I.



Scale: 1/7ths.

No. 30 – SUCHINDRAM INSCRIPTION OF ABHAIYA.



K. V. Subrahmanya Aiyer.

Scale: 1/7ths.

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The following references are noted here for comparison:—

"ராஜராஜதேவர் குடுத்த ஊர்களில் இறைகட்டின நிலத்தால் காணிக்க-
டன் நெல்லு:

The revenue in paddy which had to be paid from the villages paying taxes given by Rājarāja I". (*South Indian Inscriptions* Vol. II, No. 4).

"காராண்மை மீயாட்சியும் மிகுதிக் குறைவும் உள்ளடங்க இவ்வூர் இறைக
ட்டின காணிக்கடன்:

The revenue paid by this village as tax including *kāraṇmai*, *mīyāṭchi* and excess or deficiency in measurement" (*South Indian Inscriptions* Vol. II, No. 92).

Text.[1]

1 ஸ்வஸ்தி ஸ்ரீ[2] [||*] காந்தளூர் சாலை கலமறுத்து
2 கங்கபாடியும்[3] நுளம்பபாடியும் தடி-
3 கை[4] வழியும்[5] வெங்கைநாடும் கொ-
4 [ண்]ட கொ ராஜராஜகெசரிபன்ம-
5 [ற்]கு யாண்டு பதிநாலு இவ்வா-
6 ண்டு விருச்சி நா[ய*]ற்று இராஜராஜ-
7 வளநாட்டு நாஞ்சிநாட்டு ஸுசீந்தெ-
8 யத்து ஸ்ரீ கிராமத்து எம்மெருமான்[6]
9 தெவதானம் நிருபசெகரவளநல்லூ-
10 ர்ப்பால் [தெ]ன்வளநல்லூர் முன்
11 கிழ்க்காராண்மை உடைய குடி-
12 கள் தாயதிஉடையார்உடைய
13 நிலங்கள் பெரியான் மூவெந்த வெளா[ர்] சொல்ல [ந]ாஞ்சி-
14 நாட்டு[7]ர்கள் [நிலம் உடையன] மியாட்சி உடையார்க்கு-
15 க் கடன் அட்டும[வற்றிற்கு விளை]ஞ்ச நிலத்தால் மாத்தால் முக்க-
16 லம் அட்டிவரும் நில[ங்]க[ளையு]ம் பின்னையும் பெரியான் மூவெ-
17 ந்தவெளாரெய் சொல்ல விளைஞ்ச நிலத்தால் மாத்தால் முக்க-
18 லனெ தூணி நெல்லு . லம் தர செததை முறைபிடி நிக்கி தெ-
19 வ[ர் பட்]டாரக்கால் [மு]ஞ்ஞாழி நாராயத்தால் கெயிலுக்கெய் கு-
20 ணந்து இட்டு அளந்து குடுப்பார் பூவழி முக்கலனெய் தூணியும் [||*]
21 கடன் பற்றுத நிலத்துத் தெவர்கர்ம்மிகள் கணகாணித்து வருவார்-
22 களாவார [||*] இப்பரிசு இது அன்றென்று விலக்குவார் திருவாணை மறு
த்தா-
23 ர் படுந் தியமும் பட்டு இத்தர்ம்மத்தைச் சிவதர்ம்மத்தை இ-
24 றக்கினு[ரு]மா[வர்][||*]

1 From impressions prepared under my supervision. This inscription is registered as No. 96 of the Travancore Epigraphical collection for 1096 M. E.

2 The first three grantha letters are curiously shaped.

3 The syllable டி looks like தி.

4 கை may also be read as ய்க.

5 யு is badly shaped.

6 Read எம்பெருமான்.

7 The top portion of டு is joined.

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Translation.

In the month of Vṛiśchika of this year (*i. e.*,) the fourteenth year of (the reign of) king Rājarājakēsarivarman, who, having destroyed the ships at Kāndlūr-Śālai, took Gaṅgapāḍi, Nuḷambapāḍi, Taḍigaivaḷi and Vēṅgai-nāḍu, and at the bidding of Periyāṉ Mūvēndavēḷār, the lands in Teṉvaḷanallūr, (forming) part of Nṛipaśēkhara-vaḷanallūr, a *dēvadāna* of the god (Emperumāṉ) of Suchīndiram, a *brahmadēya* of Nāñji-nāḍu in Rājarāja-vaḷanāḍu, (which were) under the parceners of the ryots (who held) formerly the subtenancy (rights), as well as the lands belonging to the villagers of Nāñji-nāḍu *viz.*, the lands which had been paying as revenue to those having the *mīyāṭchi* (right) three *kalam* (of paddy) for each *māttu* on (such portions of) the lands as had borne crop, were made to pay (the revenue of) three *kalam* and one *tūṇi* of paddy for each *māttu* on (such portions of the) lands as had borne crop. (This quantity of) three *kalam* and one *tūṇi* (of paddy), exclusive of *muṟai-piḍi*, had, at the time of the harvest, to be brought to the temple, poured, measured and given by the temple measure (*bhaṭṭārakkāl*) holding three *nāḻi*.

The *dēvarkanmis* shall supervise (such of the) lands as are exempt from taxes.

(In doing) thus, if any shall obstruct saying this shall not (be), he shall suffer the evils which those who deny the sacred orders (of the king) incur and also be (considered) as having destroyed this *dharma* and *Śiva-dharma*.

No. 30.—Suchindram inscription of Abhaya.

This inscription belongs to the time of the Chāḷukya-Chōḷa king Kulōttuṅga I, called Abhaiya, which, we may note, occurs several times in the *Kaliṅgattupparaṇi*. It is in Tamiḻ *Veṉbā* metre and records that in the 32nd year of the king's reign, a certain Pūvaṇavaṉ Kāri of Śēylūrmaṉ set up the goddess in the temple of Suchīndiravādi. This statement enables us to say that the shrine of the goddess came into existence in about A. D. 1102 which corresponds to the given regnal year. It may here be noted that this king is said to have stationed garrisons at Kōṭṭāṟu which is only two miles from Śuchīndram.

Śuchīndiravādi may either be split into *Śuchīndiram* and *ādi* or *Śuchīndiram* and *vādi*. The last mentioned word is only an altered form of *vāsi*.

Text.[1]

1 ஸ்வஸ்தி ஸ்ரீ [||*] சுலவுமலற் சோலைச் சுசிந்திர-
2 வாதக்குத் தலநிகழ் மாதைச் சமைத்தான்
3 நிலவுபுகள்[2] வாளபையற் கியாண்டு பதிஞ-
4 ரிரட்டி சேய்லூர்மண் பூவணவன் காரி புரிந்-
5 து [||*]

1 This individual's name occurs twice.

2 This inscription is registered as No. 99 of the Travancore Epigraphical collection for 1096 M. E.

3 Read புகழ்.

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Translation.

Hail! Prosperity! In the twice sixteenth (*i.e.*, thirty-second) year of (the reign of) Abhaiya of (powerful) sword and extensive fame, Pūvaṇavaṉ Kāri of Śēylūrmaṉ willingly set up the (image of the) goddess (in the temple) of the god of Śuchīndiram (surrounded by) beautiful flower gardens.

No. 31.—Suchindram inscription of Chola-Pandya: regnal year 25.

This inscription is engraved on the rock near the Kailāsa shrine in the Sthāṇunāthasvāmin temple at Suchīndram. It is in the Tamiḻ language and alphabet of the period to which the record belongs: and is dated in the 25th year of the reign of the Chōḷa-Pāṇḍya Viceroy, who, to judge from the title Jaṭāvarman assumed by him and from other grounds, appears to be identical with the viceroy appointed by Rājakēsarivarman Vīrarājēndradēva and as such must be the same as prince Gaṅgaikoṇḍachōḷa, referred to in the historical introductions of that Chōḷa king's epigraphs. The inscription registers a gift of land by purchase, to the temple of Suchīndiramuḍaiya-Paramasvāmin, by Veṉkāḍan Śaṅkaraṉ *alias sēnāpati* Malaiyappichchōḷaṉ of Uttamaśōḷanallūr in Nallāṟṟūr-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, which was a district of Śōḷa-maṇḍalam, for offerings and flower garden. Money was granted by the donor to the assembly of Sundaraśōḷa-chaturvēdimaṅgalam, a *brahmadēya* in Nāñji-nāḍu, who converted it into land by selling a piece under their control. In acknowledging receipt of the sum the assembly say that they obtained both the price of land (*vilaiporuḷ*) and the *iṟai-poruḷ*. By the latter term is meant the amount that is required either to compound the tax for all time to come by one lump payment or to invest the same and to pay the annual tax from the interest. It is interesting to note that in the case of *dēvadāna* gifts by private individuals, the assessment on the land was still due to the state but in such cases the donee was bound to pay it instead of the original owner of the land.

That Sundaraśōḷa-chaturvēdimaṅgalam was the surname of Suchīndram or rather included that place in it is evident by the use of the term *eṅgaḷūr* for Suchīndram.

At the end of the epigraph, it is recorded that the donor also gave some cows and sheep to the temple, for the supply of ghee and curds.

Āvaṇam and *śilāvaṇam* appear to be derived from *śrāvaṇa* which word is so used in the Māṉūr inscription of Māṟañjaḍaiyaṉ. When Sanskṛit words commencing in *śa* or *śā* are adopted in Tamiḻ, the initial letter is generally lost: *e.g.*, śrēṇi (ēṇi = ladder), Śrāvaṇi (Āvaṇi, the month), Śravishṭha (Aviṭṭa, the Nakshatra). The initial combined consonant is some times changed into two different letters; Śra becomes *śira* which by a further change (of *ra* into *la*) becomes *śila*; cf., *śirāttam*, *Śiridaran*, *etc.* While *āvaṇam* adopts the meaning of 'document', *śilāvaṇam* takes the meaning 'payment'.

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Text.[1]

1 ஸ்வஸ்தி ஸ்ரீ [॥*] கோச்சடையவன்மரான உடைய[ார்] ஸ்ரீ சோழபாண்டி
யதேவர்க்கு யாண்டு உ௰ரு

2 ஆவது ராஜராஜபாண்டியநாட்டு உத்தமசோழவளநாட்டு நாஞ்சிநாட்டு
ப்ரஹ்மதேயம் சுந்தரசே-

3 ரழச்சருப்பேதிமங்கலத்து ஸபையோம் எங்களூர் சுசிந்திரம் உடைய ப
ரமஸ்வாமிகள் ஆதிச-

4 ரவஸண்டேஸ்வரதேவர்க்கு நாங்கள் விற்றுக்குடுத்த பூமியாவது [॥*] உ
டையார் உச்சியம்பொது திருமஞ்ச-

5 னஞ் செது திருவாராதனை பண்ணி யருளினவாறெ படித்திருவமுதுக்கு
முன்பெ மந்திரபொனகமா[க]

6 திருவமுது செய்தருள சோழமண்டலத்து இரா[ஜா*]யிராஜவளநாட்டு
நல்லாற்று[ர்*]நாட்டு [உ]த்தமசோழநல்லூ-

7 ர்ருடையான் வெண்காடன் சங்கரனான ஸெனாபதி மலையப்பிச்சோழன்
வைத்த [அ]பெ[ஹ]யாகரன் திருவமுதுக்கு-

8 ம் இவன் இக்கோயிலில் தென்மெல் பக்கத்து உன்னதராமன் என்னும் பெ
ரால் செய்த திருநந்தவான-

9 ம் உழக்கும் குடிகளுக்குமாக நாங்கள் விற்றுக்குடுத்த பூமியாவது [॥*]
இவ்வூர் கிழ்கரை புத்தனெரி கிழ்பூமி [।*] இத-

10 னுக்கு கிழ்எல்லை புத்தன்வாய்க்காலுக்கு மெக்கு தென்னெல்லை ஐஞ்ஞூற்
றுவவாய்க்காலுக்கு வடக்கு

11 மெல்எல்லை கக்(க்)குடி தெவதானத்துக்கு கிழக்கு வடஎல்லை கக்(க்)குடி நத்
தமும் புத்தன்வாய்[க்*]கா-

12 லும் [॥*] இவ்விசைத்த பெருநான்கெல்லை நடுவு கிடந்த நிலத்தில் பழந்
தெவதானம் தடி இரண்டு நி-

13 லம் ஒருமாவும் ஆடவ[ல்*]லார் தெவதானம் தடி இரண்டு நிலம் ஒருமாவும்
கக்(க்)குடிக்கு பாய்ந்தகாலும்

14 நிக்கி நிலம் அரையெ இரண்டு மாவு[ம்*] இந்நிலத்துக்கு கதிரிட களமும்
உண்ணிலம் ஒழிவின்றி-

15 க்கெ ஸுசீந்த்ரமுடைய பரமஸ்வாமிகள் பண்டாரத்து இவர் ஒடுக்கி தந்த
காசு அறுபதும் கொண்-

16 டு விலைக்கற விற்று குடுத்தோம் சுந்தரசோழச்சருப்பேதிமங்கலத்து ஸ
பையோம் ஆதிசாஸ-

17 ஸண்டேஸ்வரதேவர்க்கு [॥*] இப்பரிசு விற்றுக்குடுத்த பூமிக்கு இறைப்பொ
ருளும் விலைப்பொருளும் கய்யிலெ-

18 ல அறக்கொண்டு விற்றுககுடுத்தோம் ஸபையோம் ஆதிசாஸஸண்டேஸ்வ
ரதேவர்க்கு [॥*] இப்பரிசு

19 விற்றுக்குடுத்த பூமிக்கு நாங்களெ இறை இறுப்பதாகவும் குத்துெ[க]ர
ல்லியில் நிரும் பாயப் பெ-

1 This is registered as No. 93 of the Travancore Epigraphical collection for 1096 M. E.

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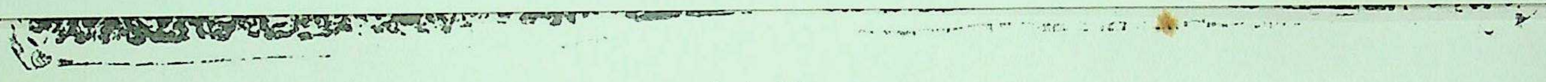

Scale: $\frac{1}{6}$ths.

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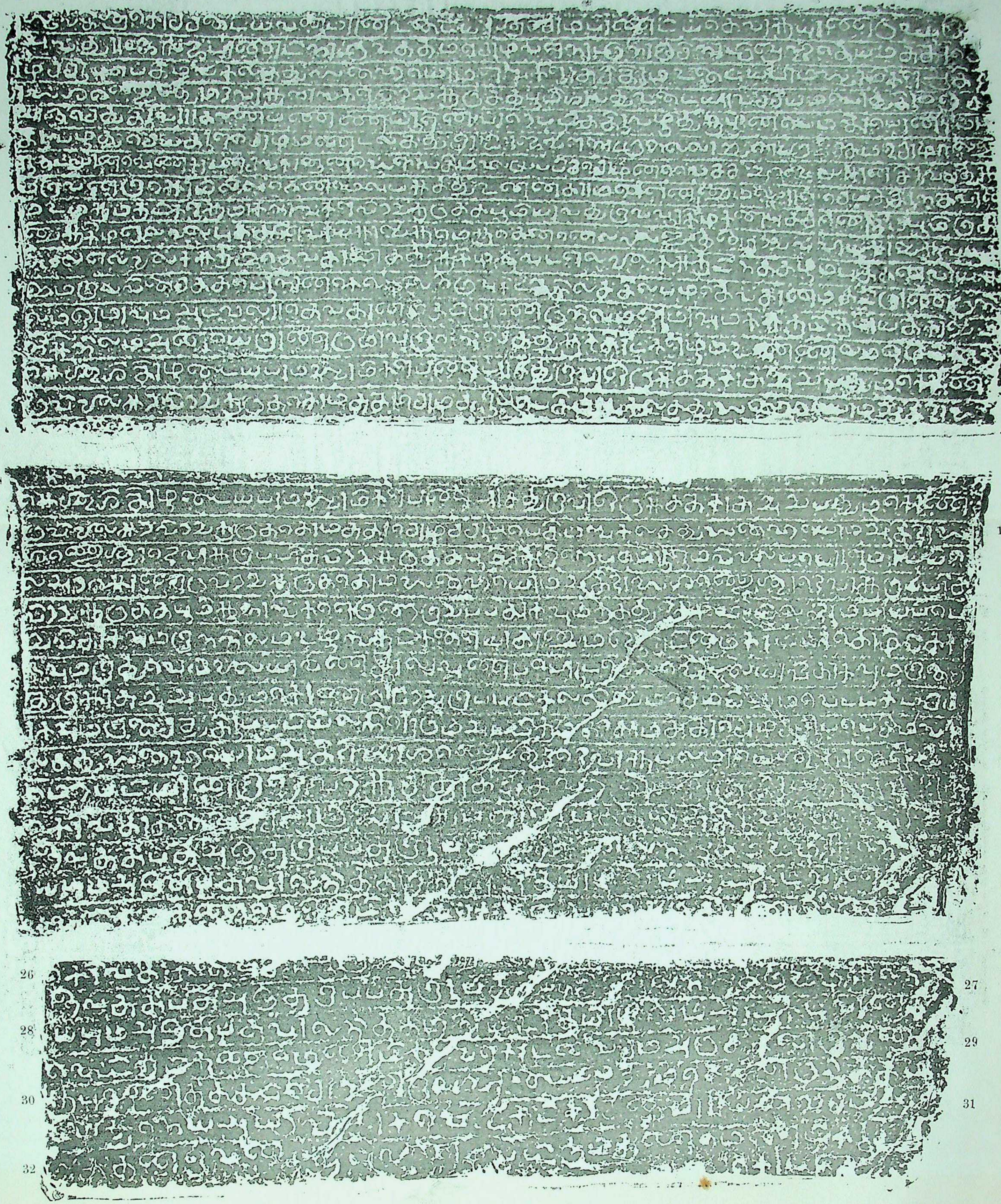
No. 31—SUCHINDRAM INSCRIPTION OF CHOLA-PANDYA: REGNAL YEAR 25.



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20 றுவிதாகவும் [||*] இந்நிலம் உழுங்குடிகளை யாதானும் ஒரு குடிமை காட் டாதொழிவிதா-

21 கவும் [||*] இதுவெ விலையாவண[ச் ச]லாவுணப் பொருட்செலவோலை யா விதாகவும் இசை-

22 ஞ் இக்காசு அறுபதும் கொண்டு விற்று இப்படி கல்லிலும் செம்பிலும் வெட்டக்கடவித-

23 ாகவும் இசைஞ் திருப்படியில் நீரொடும் அட்டிகுடுத்தோம் சுந்தரசோழ ச்சருப்பெதிமங்க-

24 லத்து ஸபையோம் ஆதிசண்டேஸ்வரதெவர்க்கு [||*] பலமாயெஸ்வரர் ரக்ஷெ [||*]

25 மெற்படியான் இ தெவற்க்கு சந்த்ராதித்தவற் இரண்டு திருநந்தாவிளக்-

26 கெரிவதாக வைச்ச ஆடு ஐ[ம்]பது பசு இருபத்தஞ்சு [||*] திரு[வ]மு துக்கு

27 வைத்த பசு அஞ்சு [||] இப்பசு இருபத்தைஞ்சினுல் நிததம் உழக்கு நெ-

28 ய்யும் அஞ்சு பசுவால் நித்தம் நாழிஉரி தயிரமுதும் அட்டகடவான்

29 வெட்டிக்குடி குணமெண்டி . : . காடன் வசம் அடுத்தன [*||] இவனு-

30 க்கு புணை தத்தடி சொறன் [||*] இவ்வாடைம்பதும் கொண்டு நித்த மு-

31 ழக்கு நெய் அட்டுவதாக வெட்டிக்குடி தாதன் . [ராக்கி]யன் வசம்

32 அடுத்தன [||*] இவனுக்கு புணை வெட்டிக்குடி குணமெண்டி . .

Translation.

Hail ! Prosperity ! In the 25th year of (the reign of) king Jaṭāvarman *alias* Uḍaiyār Śrī-Chōḻa-Pāṇḍyadēva, we, the members of the assembly of Sundarasōḻa-chaturvēdimangalam, a *brahmadēya* of Nāñji-nāḍu, which was a sub-division of Uttamaśōḻa-vaḷanāḍu, a district of Rājarāja-Pāṇḍināḍu, sold the following land to Ādidāsa-Chaṇḍēśvaradēva of (the temple of) Suchīndiramuḍaiya-Paramasvāmin of our village, for the sacred offering called Abhaiyākaran-tiruvamudu, which Veṇkāḍaṉ Śaṅkaraṉ *alias Sēṉāpati* Malaiyappichchōḻaṉ, of Uttamaśōḻanallūr in Nallāṟṟūr-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, which was a district of Śōḻa-maṇḍalam, ordered to be given as *mantrapōnagam* (*i.e.*, offering accompanied by the chanting of mantras) immediately after the performance of the worship of the god following the sacred bath and before daily offerings, as well as for the requirements of the ryots, who cultivated the sacred flower-garden formed by the same person in the name of Unnatarāman, on the south-western side of this temple. The land sold by us is situated below the tank of Puttaṉēri and at the east end of this village. Its eastern boundary lies to the west of the channel called Puttaṉvāykkāl: its southern boundary lies to the north of the channel called Aññūṟṟuva-vāykkāl: (its) western boundary is to the east of the *dēvadāna* of Kakkuḍi; and its northern boundary is the waste of Kakkuḍi and Puttaṉ-vāykkāl. This land lying within the the above marked great boundaries measured half (a *vēli*) and two *mā*, excluding one *mā* of old *dēvadāna* land comprised in two *taḍi*, one *mā* of land comprised in two *taḍi* which formed the *dēvadāna* of Āḍavallār and the watercourse of the channel leading to Kakkuḍi.

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Having received the sixty *kāśu*, which this (individual) had deposited in the sacred treasury of Suchīndiramuḍaiya-Paramasvāmin, we, the members of the assembly of Sundaraśōḷa-chaturvēdimangalam sold to Ādidāsa-Chaṇḍēśvaradēva this land, without excluding the *uṇṇilam* and including the thrashing ground for storing the harvested crop. In the land which we, in this manner, sold to Ādi-dāsa-Chaṇḍēśvaradēva, we, the members of the assembly had obtained on hand the entire tax money along with the price of land. For the land thus sold, we shall ourselves pay the taxes: it shall be irrigated with water from the Kuttukkolli. Against the ryots cultivating the land, no *kuḍimai* shall be shown. We, the members of this assembly of Sundaraśōḷa-chaturvēdimangalam sold (the land) to Chaṇḍēśvaradēva, the first servant (of god), by pouring water on the sacred steps, having received these sixty *kāśu* and having agreed that this shall be the deed evidencing the payment of the sale-amount fixed at the sale payment-(office) and that it shall be engraved on stone and copper. All the Māhēśvaras shall protect (this gift).

The above said individual gave fifty sheep and twenty-five cows in order to burn two sacred lamps in this temple as long as the Moon and the Sun (last). For sacred offerings were given five cows. For supplying from the above said twenty-five cows one *uḻakku* of ghee daily and for supplying daily the curd offering of (one) *nāḻi* and (one) *uri* from the five cows, (they) were assigned to Kuṇameṇḍi . . . . Kāḍaṉ of Veṭṭikkuḍi. The surety for this person is Tattaḍi Śōṟaṉ. To Tādaṉ . . . . kkiyaṉ were assigned these fifty sheep for supplying daily (one) *uḻakku* of ghee. Kuṇameṇḍi . . . . of Veṭṭikkuḍi is his surety.

No. 32.—Suchindram inscription of Jatavarman Sundara-Chola-Pandya: regnal year 9.

The subjoined inscription in the Tamil characters and language is engraved on the rock in the south-west corner of the Sthāṇunāthasvāmin temple behind the Kailāsa shrine. It is dated in the 9th year of the reign of the Chōḷa-Pāṇḍya Viceroy Jaṭāvarman *alias* Sundara-Chōḷa-Pāṇḍya and records that Kaḻaniveṇṇi *alias* Madhurāntakap-pēraraiyaṉ of Sankarapāḍi, living in Kōṭṭāṟu *alias* Mummu-ḍiśōḻanallūr, gave thirty-eight cows for burning 1½ lamps in the shrine of Teṉ-Tiruvēngaḍatt-Āḻvār at Suchīndram *alias* Sundaraśōḷa-chaturvēdimangalam, a *brahmadēya* of Nāñji-nāḍu, a subdivision of Uttamaśōḷa-vaḷanāḍu which was a district of Rājarāja-Pāṇḍināḍu. It is said that the cows were taken possession of by the general Kāvāṇai Karuvūr *alias* Tiruvēngaḍa-Eṭṭi.

There is not the least doubt that this inscription belongs to the first Viceroy appointed by the Chōḷa king Rājēndra-Chōḷa I. The name of the royal person and the palæography of the inscription clearly prove it. An additional piece of evidence may be noticed in the title Madhurāntakap-pēraraiyaṉ of the donor chief Kaḻaniveṇṇi, which we know was one of the well known epithets of Rājēndra-Chōḷa I.

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To face page 135.

No. 32—JAT. SUNDARA-CHOLA-PANDYA: REGNAL YEAR 9.

K. V. Subrahmanya Aiyer.

To face page 137.

No. 33--JAT. SUNDARA-CHOLA-PANDYA: REGNAL YEAR 3.

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In the name of the general, which is for the first time brought to light in this epigraph, Eṭṭi may be considered as having come from Śrēshṭhī. It may be noted that another variant of this name is Śeṭṭi.

It is also to be noted that this is the earliest record which gives the surname Sundaraśōḻa-chaturvēdimaṅgalam to Suchindram. It might have been so called after Sundara-Chōḻa-Pāṇḍya.

Text.[1]

1 ஸ்வஸ்தி ஸ்ரீ [॥*] கொச்சடையபன்மரா-
2 [ந] ஸ்ரீ சுந்தரசொழபாண்டியதெ-
3 வற்க்கு யாண்டு ஒன்பதாவது இ-
4 [ர]ாஜ[ரா]ஜப்பாண்டிநாட் டு[த்த][2]-
5 [3][மசொழ] வளநாட்டு நாஞ்சி-
6 நாட்[டு] ப்ரஹ்மதெயம் சு[சீ]-
7 ந்திரம[ா]ந [சுந்த]ரசொழச்சருப்பெ-
8 திமங்கலத்து தென் றிரு[வெ]ங்க[4]-
9 டத்தாழ்வா[ர்க்கு] கொட்டாறுந[5]
10 மும்முடிசொழநல்லூரிருக்கும்
11 சங்கரப்பாடியான் கழ[நி]வெண்ணி-
12 யாந மதுராந்தகப்பெ[ர*]ரையன் வைச்ச திரு-
13 நந்தாவிளக் கொன்றரைக்கும் இவை சாவாமூ-
14 வா பசு முப்பத்தெட்[டு]ம் கொண்டு சந்திரா-
15 தித்தவல் நிசத மு[ழ]க்கரை நெய் யட்ட-
16 க்கடவென் இவ்வூர்ப் படைத்தலை-
17 வன் காவாணை கருவூராந திருவெங்க-
18 ட எட்டியென். [॥*]

Translation.

Hail! Prosperity! In the nineth year of (the reign of) king Jaṭāvarman *alias* the glorious Sundaraśōḻa-Pāṇḍyadēva, Kaḻaniveṇṇi *alias* Madhurāntakappērariyaṉ of Śaṅkarapāḍi, (living) in Kōṭṭāṟu *alias* Mummuḍiśōḻanallūr, gave thirty-eight cows which neither die nor grow old, for (burning) one and a half sacred lamps (in the shrine of) Tiruvēṅgaḍatt-Āḻvār at Suchīndram *alias* Sundaraśōḻa-chaturvēdimaṅgalam, a *brahmadēya* in Nāñji-nāḍu (a subdivision) of Uttamaśōḻa-vaḷanāḍu (which was a district) of Rājarāja-Pāṇḍināḍu. Having obtained these,

1 From impressions prepared under my supervision. This is registered as No. 88 of the Travancore Epigraphical collection for 1096 M. E.

2 உ is omitted correctly being joined with நாட்டு.

3 The syllables மசொழ have peeled off.

4 வெ seems to be engraved above the line.

5 று is shaped almost like ம.

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I, Kāvaṇai Karuvūr *alias* Tiruveṅgaḍa-Eṭṭi, the general of this village bound (myself) to measure out (one) *uḻakkū* and a half of ghee daily, as long as the moon and the sun (last).

No. 33.— Suchindram inscription of Jatavarman Chola-Pandyadeva: regnal year 3.

The subjoined inscription is engraved on the rock near the Kailāsa shrine on the south-west corner of the Sthāṇunāthasvāmin temple at Suchindram. It is in the Tamiḻ language and alphabet of the latter half of the 11th century A. D. and is in a good state of preservation.

The inscription registers a gift of 50 sheep for a lamp to the temple of Paramasvāmin at Suchīndram which is here called by the other name Sundaraśōḻa-chaturvēdimaṅgalam. It is stated to be a *brahmadēya* of Nāñji-nāḍu, a subdivision of Uttamaśōḻa-vaḷanāḍu which was a district of Rājarāja-Pāṇḍināḍu. The donor was the king's general Vēḷāṉ Śōḻakēraḷaṉ *alias* Karikālaśōḻa-Vaidumbarāyaṉ of Marudattūr in Tiruvāli-nāḍu, a subdivision of Vaḍagarai-Rājēndraśiṅga-vaḷanāḍu. The geographical description of the native village of the commander would take us to somewhere near Tiruvāli in the Shiyali Taluk of the Tanjore district. The place may be identical with either Maruvattūr or Marudaṅguḍi in that Taluk.

The king is mentioned only by his title Jaṭāvarman and the question to be decided is if he is identical with Mummuḍi-Chōḻa who was made a Chōḻa-Pāṇḍya by Parakēsarivarman Rājēndradēva or Gaṅgaikoṇḍa-Chōḻa who was set up in that position by Rājakēsarivarman Vīrarājēndra-Chōḻa. Rājēndradēva's nominee being the immediate successor of the first Chōḻa-Pāṇḍya viceroy Jaṭāvarman Sundara-Chōḻa-Pāṇḍya, it is fairly certain that he must be the same as Māṟavarman Vikrama-Chōḻa-Pāṇḍya: the palæography of his records and what is more the title Māṟavarman prove that he must have been the successor of Jaṭāvarman Sundara-Chōḻa-Pāṇḍya. The historical introduction of Parakēsarivarman Rājēndradēva, informs us that that king conferred on Vīra-Chōḻa the title of Karikāla-Chōḻa.[1] This Vīra-Chōḻa may be identified with Rājakēsarivarman Vīrarājēndra-Chōḻa, for we know from his Kanyākumarī inscription[2] that he was called Karikāla-Chōḻa. Since the *Daṇḍanāyaka*, who figures in the subjoined inscription, had the title Karikāla-Chōḻa, it is likely that that title was conferred by Vīrarājēndra and that Jaṭāvarman Chōḻa-Pāṇḍya of our epigraph is identical with Gaṅgaikoṇḍa-Chōḻa whom Rājakēsarivarman Vīrarājēndra-Chōḻa appointed as a Chōḻa-Pāṇḍya viceroy. The possibility of the identification of Rājēndradēva's nominee with the king of our record being excluded by the fact that that Chōḻa-Pāṇḍya viceroy was Māṟavarman Vikramachōḻa-Pāṇḍya as had been already stated, we have only to point out that the palæography of this record does only confirm the above conclusion.

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1 *South-Indian Inscriptions*, Vol. III, Part I, No. 26.

2 *Travancore Archæological Series*, Vol. III, Part I, No. 34.

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At the previous pages are given for comparison plates of the inscriptions of Jaṭāvarman Sundara-Chōḷa-Pāṇḍya, Māṟavarman Vikrama-Chōḷa-Pāṇḍya and Jaṭāvarman Chōḷa-Pāṇḍya, the nominee of Vīrarājēndra-Chōḷa.

Text.[1]

1 ஸ்வஸ்தி ஸ்ரீ [॥*] கொச்சடையவந்ம-
2 ரான உடையார் ஸ்ரீ சொழபாண்-
3 டியதெவர்க்கி யாண்டு ௩ ஆ-
4 வது ராஜராஜப்பாண்டிநாட்டு
5 உத்தமசொழவளநாட்டு நாஞ்-
6 சிநாட்டு ப்ரஹ்மதெயம் ஸுசீந்த்ர-
7 மரன சுந்தரசொழச்சருப்பெதிம-
8 ங்கலத்து ஸுசீந்த்ரமுடைய
9 பரமஸ்வாமிகளுக்கு தண்டந-
10 ாயகம் சொழமண்டலத்து வ-
11 டகரை ராஜெந்த்ரசிங்கவளநா-
12 ட்டு திருவாலிநாட்டு மருதத்தூரு-
13 டையான் வெளான் சொழகெ-
14 ரளனான கரிகாலசொழ வைது-
15 ம்பராயன் இத்தெவர்க்கு சந்திரா-
16 தித்தவற் ஒரு திருநொந்தாவிளக்-
17 கெரிவதாக வைத்த சாவாமூவாப்-
18 பெராடு ஐம்பது [॥*] இவ்வாடு ஐ-
19 ம்பதுங் கைக்கொண்டு [நி]-
20 சத உழக்கு நெய் அட்ட கட-
21 வனான் சத்தடி சொறுடை-
22 டயான் [॥*] இவனுக்கு புணை
23 இத்தெவர் வெட்டிக்குடி சுணா-
24 மெண்டி கருங்கொடன் [॥*]

Translation.

Hail! Prosperity! In the 3rd year of (the reign of) the glorious king Jaṭāvarman *alias* Uḍaiyār Śōḷa-Pāṇḍyadēva, the *Daṇḍanāyaka* Vēḷāṉ Śōḷakēraḷaṉ *alias* Karikālaśōḷa-Vaidumbarāyaṉ of Marudattūr in Tiruvāli-nāḍu, (a subdivision) of Vaḍagarai-Rājēndraśiṅga-vaḷanāḍu (which was a district) of Śōḷa-maṇḍalam, gave fifty sheep, which neither die nor grow old, to (the temple of) Suchīndramuḍaiya-Paramasvāmin at Suchīndram *alias* Sundaraśōḷa-chaturvēdimaṅgalam, a *brahmadēya* of Nāñji-nāḍu, (a subdivision) of Uttamaśōḷa-vaḷanāḍu in Rājarāja-Pāṇḍināḍu, so that one sacred lamp may be burnt in this temple as long

1 This is registered as No. 95 of the Travancore Epigraphical collection for 1096 M. E.

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as the moon and the sun (last). Having taken in his hands these fifty sheep, Sattadi Sōrudaiyan bound himself to supply daily (one) *ulakku* of ghee. The surety of his is Kuṇamenḍi Karuṅgōḍaṉ (a native) of Veṭṭikuḍi (belonging to) this god.

No. 34.— Suchindram inscription of Jatavarman Chola-Pandya: regnal year 24.

This inscription is also engraved in the Tamiḻ language and alphabet on the same rock as the previous one. The preservation of the record is the same as the other. As such, the record must be attributed to the time of the Chōḻa-Pāṇḍya viceroy who was nominated by Rājakēsarivarman Vīrarājēndra-Chōḻa.

It registers a gift of land, by purchase, to the temple of Suchīndiramuḍaiya-Paramēsvāmin, for maintaining lamp. The assembly of Sundarasōḻa-chaturvedimaṅgalam *i.e.*, Suchīndiram having received money from a chief of the Chōḻa country named Abhimānasōḻa-Viḻupparaiyaṉ, arranged for the assignment of the land to the temple.

By *vilai-poruḷ* is meant the price of the land; and by *irai-poruḷ* the amount required to make the land tax-free by the payment of a lump sum.

In the description of the land, occur Puttaṉēri and Amarabhujaṅga-vāykkāl. The former is still in existence and the latter must have been so termed after the god Amarabhujaṅga-Perumāḷ or the Pāṇḍya king Amarabhujaṅga.

Text.[1]

1 ஸ்வி[2] ஸ்ரீ [।।] கொச்சடையபன்மரான உடையார் ஸ்ரீ சொழபாண்டியதே-

2 தவர்க்கு யாண்டு உ௰ச ஆவது ராஜராஜபாண்டிநாட்டு

3 உத்[த]ம சொ[ழ]வளந[ாட்டு நாஞ்சி]நாட்டு ப்ரஹ்மதெயம் சுந்தரசொ-

4 [ழ]ச்சருப்பெதிமங்கலத்து ஸபையொம் இவ்வாண்டு மிது-

5 ந நாயிற்று உ௰க ஆந் தியெ[தி] நாள் குறிசாற்றி ம[ணி]யம்பலத்-

6 து[க் கூட்டம் கு]றைவறக் கூடியி[ருந்து] இவ்வூர் ஸு[சீ]ந்த்ரமுடைய ப]ர]-

7 மஸ்வா[மிகளு]க்கு நில நிப[ந்*]தத்தால் திருநொந்தாவிள[க்கு சந்த்ரா]தித்தவல்

8 எரிவதா[க] ஆ[பி]மாநஸொழவிழுப்பரையர்க்கு விற்று குடுத்த நிலம் [।।*] இவ்[வூர்]

9 [கி]ழ்கரை புத்தனெ[ரி] கிழ் அமரபுயங்கவா[ய்*]க்காலுக்கு கிழக்கு கரை[யொ]-

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1 From impressions prepared by me. This inscription is registered as No. 94 of the Travancore Epigraphical collection for 1096 M. E.

2 Instead of ஸ்வஸ்தி the symbol ஸ்வி is engraved.

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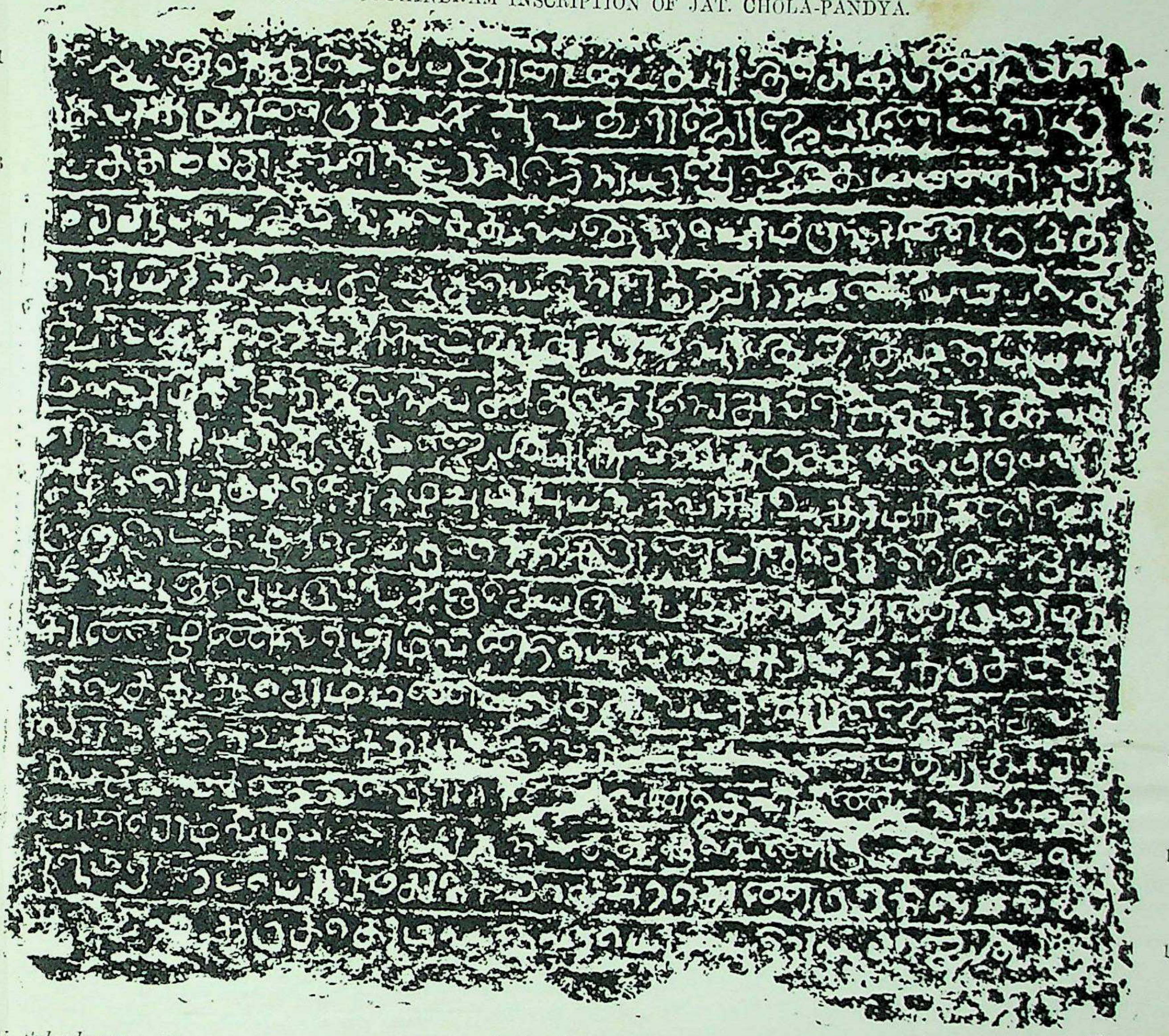
No. 34—SUCHINDRAM INSCRIPTION OF JAT. CHOLA-PANDYA.



. V. *Subrahmanya Aiyer.* Scale: ⅓ths.

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10 டுடைந்த [முற்]செய் ஞ் றை நிக்கி இரண்டாஞ்செ[ய்*] குறை ருளம யு-
11 ம் ந ஆஞ் செய் நீ ந்ரு ச ஞ்செய் நீ வ ஆக [நிலம்] இரண்டுமா முக்-
12 காணி[யு*] முண்ணிலமொழிவின்றியெ விலைக்கற விற்று குடுத்த [இ]-
13 நிலத்[து]க்கு சோழமண்[ட]லத்[து] வடகரை ராஜெந்திரசிங்[க]-
14 வ[ளநாட்டு கு]றுக்[கை]கநா[ட்டு] வெ . . . . . . ான மதுராந்தகசரு-
15 பெதி[மங்கலத்து] வெளார் . ன்னவன் தெவர் [க]ண்டநாந அபி-
16 மானசொழவிழு[ப்பரையன்] இ[ந்]நி[ல]த்துக்கு வெண்டும் விலை[ப் பொ]-
17 ருளும் இ[றை]றப்பொருளும் தர [கையிலெ] அறக்கொண்டு இநிலம் விலை-
18 [க்கற வி]ற்று குடுத்தோம் ஸபையொ[ம்] ஆதிதாஸசண்டேச்வர[ரா]-ஜ்ஞ [॥*]

Translation.

Hail! Prosperity! In the 24th year of (the reign of) the glorious king Jaṭāvarman *alias* Uḍaiyār Śōḻa-Pāṇḍyadēva, the assembly of Sundaraśōḻa-chaturvēdimaṅgalam, a *brahmadēya* in Nāñji-nāḍu, (a sub-division) of Uttamaśōḻa-vaḷanāḍu (which was a district) of Rājarāja-Pāṇḍināḍu having met, on notification, without any deficiency (in number), at the Maṇiambalam on the 29th solar day of the month of Mithuna of this year, (the following) lands were sold and given to Ādidāsa-Chaṇḍēśvara[1] in order that sacred lamps may be burnt by assignments of lands, as long as the moon and the sun may (last), in (the temple of) Suchīndiram-uḍaiya-Paramasvāmin of this village:—

To the east (of the channel called) Amarabhujaṅga-vāykkāl under the tank of Puttaṉēri at the eastern embankment of this village, excluding the balance left in the first *śey* after the destruction of it by the breaking of the eastern embankment, the balance of the second *śey* . . . . . (in extent) the land in the 3rd *śey* . . . . (in extent), the land in the 4th *śey* . . . . . (in extent),—thus in all, land measuring two *mā* and three *kāṇi*, without excluding the *uṇṇilam*,—had been sold and given.

Vēḷār . . ṉṉavaṉ Dēvargaṇḍaṉ *alias* Abhimānaśōḻa-Viḻupparaiyaṉ of . . . . . *alias* Madhurāntaka-chaturvēdimaṅgalam in Kuṟukkai-nāḍu, (a subdivision) of Vaḍagarai-Rājēndraśiṅga-vaḷanāḍu, (a district) of Śōḻa-maṇḍalam, having paid for this land the sale money and the money for (compounding) tax, we (the members of) the assembly received (the amount) in our hands and sold and gave this land.

The order of Ādidāsa-Chaṇḍēśvara.

No. 35.—Tiruvidankodu inscription of Jat. Sundarachola-Pandyadeva: regnal year 20.

This inscription is engraved on the rock in the south west corner of the Śiva temple at Tiruvidāṅkōḍu. It is in the Vaṭṭeḻuttu alphabet and the Tamil

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1 Chaṇḍēśvara, in whose name all transactions of Śiva temples are made, is referred to invariably as the first or foremost of the servants of Śiva.

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language, and belongs to the twentieth year of the reign of king Jaṭāvarman *alias* Sundarachōḷa-Pāṇḍyadēva. It records that a veḷḷāḷa resident of Tirukkaṇṇan-kōḍu gave to the temple at Tirumudānkōḍu twenty *kaḻañju* of gold, so that a lamp may be maintained with one *uḻakku* of ghee per day. The gold is said to have been of nine carats fineness, as tested by the stone called *kāśuniṛaikal.*

It may be regarded that one *uḻakku* of ghee was the monthly interest on 20 *kaḻañju* of gold.

Text.[1]

1 ஸ்வஸ்தி ஸ்ரீ [||*] கொச்சடைய-
2 வன்ம்மராந உடையார் ஸ்ரீ சுந்தரசொழ-
3 பாண்டிய தெவர்க்கு யாண்டு இருபதாவது இதன் கி[ழ்]
4 திருமுதான்கொட்டு மாதெவர்க்கு இதன் கிழ் திருக்கண்ணன்கொட்டு வெ-
5 ள்ளாளன் . . ன்னபது அமைச்ச திருநந்தாவிளக்கு ஒன்-
6 றுக்கு செலவுக்குக் குடுத்த பொன் காசுநிறைகல்லால் ஒன்பது-
7 மாத்து பொன் இருபதின் கழைஞ்சு இப்பொன் இருபதின்
8 கழைஞ்சும் சவையொம் கொண்டு இத்தெவர்க்கு திருகொ-
9 யிலில் சார்த்திவிச்சு இப்பொன்னால் திருநந்-
10 தாவிளக்கு ஒன்று செல்வ்வான் நிசதம் உ-
11 ழக்கு நெய் செல்வ்வான் செத . . . .
12 விட்டு பூமி-
13 க்குத் தெவர் தெவதாநம் புதுவூர் மு[து*] வாளரை த . . .
14 . . . . தை கல . . [மி]யும் நாளறைதடி ஒடுக்-
15 [கவும்]

Translation.

Hail! Prosperity! In the twentieth year of (the reign of) the illustrious king Jaṭāvarman *alias* Uḍaiyār Sundarachōḷa-Pāṇḍyadēva, ... a veḷḷāḷa of (the village of) Tirukkaṇṇaṇkōḍu (situated) to the east of the temple of the Mahādēva of Tiruvidānkōḍu gave twenty *kaḻañju* of gold of nine carats (fineness), as tested by *kāśuniṛaikkallu*, for the expenses of a sacred lamp which he had ordered to be put up in the temple of the Mahādēva (at Tirumudānkōḍu). Receiving these twenty *kaḻañju* of gold, we, (the members of) the assembly, paid them into the temple (treasury) and made . . . . on this gold . . . . for supplying daily (one) *uḻakku* of ghee for maintaining one sacred lamp . . . . , on this gold . . . . , ...

1 From impressions prepared in 1093 by Mr. T. A. Gopinatha Rao and registered as No. 52 of the Travancore Epigraphical collection of that year.

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The *muduvāḷ* of Pudūr, a *dēvadāna* of this god . . . . land . . . . four and a half *taḍi* . . . .

No. 36.— Tiruvidangodu inscription of Kali 1451191.

The subjoined inscription is engraved on the south wall of the central shrine in the Śiva temple at Tiruvidāṅgōḍu. It is in the Vaṭṭeḻuttu alphabet and the Tamiḻ language. It registers a gift of paddy made by Śiṅgaṉ Kuṉṟappōḷaṉ, the chief of Ōmāya-nāḍu, for making offerings, twice daily, to the Mahādēva. At the end of the inscription some symbols occur: and these must represent either the year or days of the Kali era. The approximate date of the inscription could be fixed with some amount of certainty. The Huzur office plates of king Karunandaḍakkaṉ of the Āy or Yādava family is dated in the 1449087th day of the Kali-yuga era and this has been calculated and found to correspond to July 8th, A. D. 866 or Kali 3967, expired, 15th Karkaṭaka. It is stated in it that at the *ajñapti* of Śāttaṉ Murugaṉ, the chief of Teṅga-nāḍu, the record was written by Śiṅgaṉ Kuṉṟappōḷaṉ of Ōmāya-nāḍu, who is the very chief that figures in the subjoined inscription also. As such it is fairly certain that our inscription must not be far removed in point of time from A. D. 866. Thus it may be said that the record is one belonging to the time of rule of the Āy chief Karunandaḍakkaṉ or his successor or predecessor.

The symbols at the end are seven in number, the first and the last being vertical strokes. The figures are no doubt a puzzle, many of the symbols employed not bearing close resemblance, as they ought, to any of the ancient Tamiḻ numerals found in the inscriptions of this part of the country.

The first point to settle is whether the vertical strokes at the ends stand for punctuation marks as they at first sight appear to be or form part of the figure. If they are punctuation marks, the figures enclosed within them must indicate the Kali year and not the Kali day, being only five in number; and no proper value could be assigned to them to arrive at a figure near about Kali 3967, which is the date of the Huzur office plates of Karunandaḍakkaṉ to whose reign belonged the Ōmāya-nāḍu chief Śiṅgaṉ Kuṉṟappōḷaṉ, the donor of our record. It therefore follows that the vertical strokes are not punctuation marks but form part of the figure.

Like the *Kaṭapayādi* system in which the figures represented by the letters of the chronogram have to be read from right to left as also in the Karōshṭhī and other northern scripts, the symbols employed in our inscription have to be read from right to left. In the inscriptions of the Śaka, Pārthian and Kushaṇa kings as well as in Aśōka epigraphs written in the Kharōshṭhī script, the vertical strokes stand for 1. An *into* mark from which the Tamiḻ numeral 4 is derived represents 4: and this occurs as the penultimate figure in our record. The third symbol from the right, resembling in some way the Vaṭṭeḻuttu *ta*, is no doubt 5 and is much allied to the symbol given to it in early Vaṭṭeḻuttu and Tamiḻ epigraphs. The next two figures represent 'hundred': they differ but slightly from the form which

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that numeral gets in some of the early Tamil records. It has however to be observed that there is a dot marked on the top of the right side 'hundred' sign thus making it denote 'hundred tens' or thousand: and it may be pointed out that the dot indicates ten in some of the Chāḷukya, Śilāhāra and Kaḷachūri grants, as well as in some hand written records.[1] The second symbol from the left is almost a vertical stroke with the addition of a wavy upward line. As the vertical stroke represents 1, the addition of the wavy upward line would make it 9.

With the value here assigned to the symbols, the figure when reversed from the right side would be 1451191 and may be taken for the Kali day on which the grant was made. This day is 2104 days or 5 years and 278 days after the date of Huzur office plates of Karunandaḍakkaṉ when Śiṅgaṉ Kuṉṟappōḻaṉ might well have lived.

The grantha letters that occur in the inscription are *svasti śrī* and *mahādēva* in line 1. The doubling of the consonant in *irukkālum* and the form *iyamardu* for *amudu* or *amirdu* are worthy of note.

The shaping of every letter in the inscription,—and we note specially *ta*, *ṟa*, *ṉa*, *i*, *ya*, and *ṅa*—and the mode of marking the secondary *a* and *i* symbols, are quite characteristic of the period to which we assign it.

Text.[2]

1 ஸ்வஸ்தி ஸ்ரீ [॥*] மஹாதேவர்க்கு இருக்காலும் பொலியால் இயமர்திடுவ தாக ஓமாயனாடு கிழவனாயின

2 சிங்கந் குன்றப்பொழன் சவையார்க்குக் குடுத்த நெல் அறுகலம்[।*], கலி-

3 யுகம் |V33˙3X| [॥*]

Translation.

Hail! Prosperity! Śiṅgaṉ Kuṉṟappōḻaṉ, who is the headman of Ōmāyanāḍu, gave to the members of the assembly, six *kalam* of paddy in order that offerings may be made twice (daily) from (its) interest. Kaliyuga 1451191 (day).

No. 37.—Pakodu inscription dated in Kali day.

This inscription is engraved on the *balipīṭha* set up at the entrance into the Śiva temple at Pākōḍu, one of the suburban villages of Kuḻitturai. It is a bilingual record, the first portion being in the Sanskrit language and the Grantha characters and the second part in the Tamiḻ language and the Vaṭṭeḻuttu alphabet. It records that a certain Kuṉṟaṉ-Gōpaṉ belonging to a spotless family in Pākōḍu made of stone, on the Kali day expressed by the chronogram *Dharmmasindhōjibhashya*, a *bali-pīṭha* to the god Śiva who wears on his head the crescent. Very

1 See Mr. Ojha's *The Palæography of India*, table LXXVII.

2 This is registered as No. 65 of the Travancore Epigraphical collection for the year 1095 M. E.

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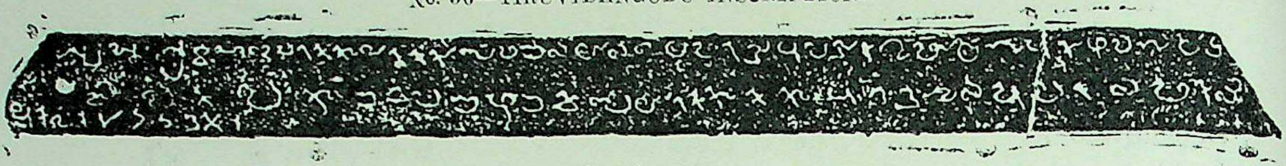
No. 36—TIRUVIDANGODU INSCRIPTION.



Scale: ⅛ths.

No. 37—PAKODU INSCRIPTION.

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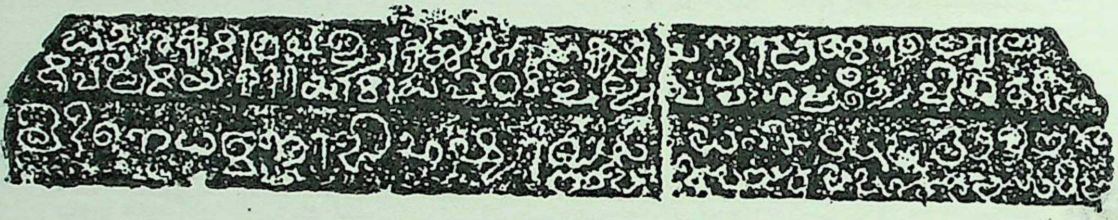

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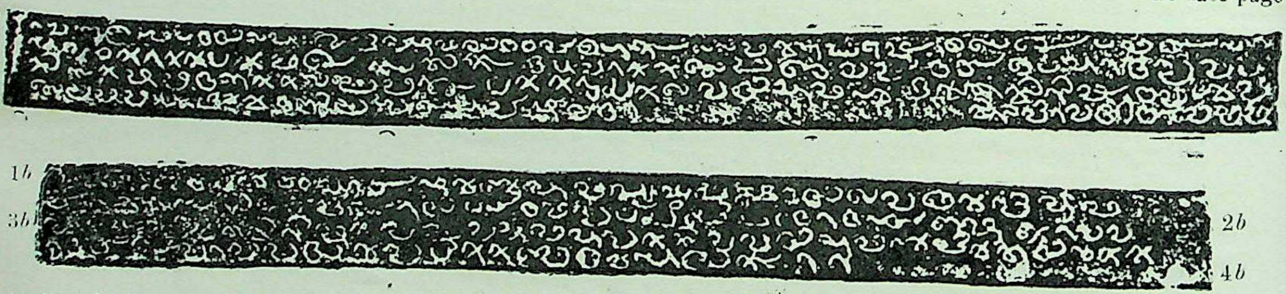
No. 43—VARKALAI INSCRIPTION OF KOLLAM 427.

To face page 151



K. V. Subrahmanya Aiyer.

Scale: ⅛ths.

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few epigraphs are dated in the number of expired days of the Kali era. The earliest inscription found in the Travancore State which is dated in the Kali day is the Huzur office plate of the Āy chief Karunandaḍakkan. The number of days given is 14,49,087 which works out to 8th July, A. D. 866.[1] The next record which gives Kali day is the one of Parāntaka I found at Grāmam in the South Arcot district.[2] In the latter record the portion expressing 10,000 has been damaged; but it was determined with the help of the Kali year, month, week-day and nakshatra which it furnished. The date is expressed thus:— Kali 4044, 30th year (of reign) and 14,7[7],037 which was found correct for Saturday, 14th January 943 A. D.. A third epigraph which comes from Tirukkandiyūr in the Travancore State mentions the Kali day by means of the chronogram "*Hēmātmāsausumānyah*"[3] which places the record in A. D. 1218. Our inscription is dated in the same way as the last one but belongs to a much earlier time. The numerical equivalent of "*Dharmasindhōjibharshya*" is 14,89,759 which would work out roughly to A. D. 977, September. The characters of both the Grantha and the Vaṭṭeḻuttu portion of the inscription agree well for the last quarter of the 10th century.

Text.[4]

1 ஸ்வஸ்தி ஸ்ரீ [॥*] வாகொடெ

2 க்ஷீரஸிந்த்வப்ஜவ ஶு

3 த்தே கூலெ யஶஸ்விநெ

4 வந்ஶெ ஜாதோ தயம்

5 குன்றகோபஃ ஸ்வகூல

6 ஸத்ருஶகர்மா சதுர் விஶ்ரா[ந்*]தகீர்த்திர் ஹிமக்ஷா[5] ஶேகரோ பக்ஷ்வோ ஶிரஸ

7 கபாலிநெ காரயாமாஸ வீம்ஶ பாஷாணம்[6] வம்ஶ ஸம்ருத்தயெ விஶ்வக-

8 ர்மிதெ யதஸ்ஸிந்தோஜிப்ஹர்ஷ்யெ । இழியில்கொட்டு [7]முதியன் கு-

9 ன்றங் கொபன் செய்விச்ச பலிபி[ட*]ம் [॥*]

Translation.

On the Kali day (expressed by the chronogram) *Dharmasindhōjibharshya*, this Kunṟa-Gōpa, who had risen in a spotless family of Pākōḍ, just as (the moon) in the pure wave of the milk ocean, who had an avocation befitting his family and a far reaching fame, caused to be made for the prosperity of his family a *balipīṭha* of stone to the god who carries the begging (bowl) and wears the crescent in his crest. (This is) the *balipīṭha* caused to be made by Mudiyan Kunṟan-Gōpan of Iḻiyilkōḍu.

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1 *Travancore Archæological Series*, Vol. I, p. 5 and addenda and corrigenda.
2 *Epigraphia Indica*, Vol. VIII, page 261.
3 *Travancore Archæological Series*, Vol. I, p. 294.
4 From impressions prepared by me. This inscription is registered as No. 36 of the Travancore Epigraphical collection for 1096 M. E.
5 Two letters had been entered and erased after *kshā*.
6 Read ബന്ധ്യയം.
7 The letter மு seems to be corrected from மி.

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No. 38.—Tirunandikkarai inscription of Vijayaragadeva.

The subjoined mutilated inscription,[1] whose state of preservation is bad, comes from the Śiva temple at Tirunandikkarai.[2] It registers a gift of gold to the temple of Tirunandikkarai-Bhaṭāra, by Kiḻāṉaḍigaḷ, the queen of Vijayarāga-dēva and the daughter of Kulaśēkharadēva. King Vijayarāgadēva is not quite new to history. One of the stone inscriptions of the Chōḷa king Parāntaka I, found at Tiruvoṟṟiyūr near Madras, is dated in the 29th year of reign (=A. D. 936) and registers a gift of gold by princess Nīlī, who is described as the daughter of the Kēraḷa king Vijayarāgadeva.[3] And the Kōṭṭayam plates of Sthāṇu Ravi make mention of Vijayarāgadēva as the then *kōyiladhikāri*,[4] which designation I have elsewhere pointed out to have been borne by princes in the Kēraḷa country.[5] It is not unlikely that all three documents noticed here refer to one person and it may be added that palæographical considerations do not at all militate against this view. With the information obtained from these records we are in a position to say that Vijayarāgadēva was the successor of Sthāṇu Ravi on the Chēra throne, that he reigned in about the first quarter of the 10th century A. D., that his wife was the daughter of a certain Kulaśēkhara and was called Kiḻāṉaḍigaḷ and that he had a daughter named Nīli, who made gifts to the Śiva temple at Tiruvoṟṟiyūr in A. D. 936. It is not known if there intervened any king between this Vijaya-rāgadēva and Indukōdaivarman, to whom I have elsewhere assigned the date A. D. 955 to 978.

The term *māḍakkōyil* is perhaps used in this inscription to denote the structural monument of the Śiva temple of the place, as distinguished from the rock-cut cave, also dedicated to the same god. The word '*taḷiyāḷvāṉ*' may be rendered into 'manager of a temple'. It is a compound of *taḷi* 'a temple' and '*āḷvāṉ*' 'a ruler'; of these, the former word *taḷi* is derived from the Sanskrit *sthalī*.

Text.

1 ஸ்வஸ்தி ஸ்ரீ[॥*] திருநந்திக்கரைப் பெருமக்களுந் தளியாள்வாநுங் கணக்க ருங் கூடி மாடக்கொயி[ல்]க்கல் . . . .

2 குலசெகரதெவர் மகளார் விசையராகதெவர் தெவியார் கிழானடிகள் தி ருநந்திக்கரை ஭ட்டாரகர்க்கு திருநந்தாவிளக் கெரிவதாக . . . . . .

3 பதின் கழஞ்சு பொன் கொடுத்தார் [॥*] இப்பொன் முப்பதின் கழை ஞ்சும் பெருமக்களும் தளியாள்வாநும் கணக்கரும் . . . . . ம ங்கலத்து நல்லூர் . . . . , ...

1 This is registered as No. 47 of the Travancore Epigraphical collection for 1096 M. E.

2 This village is in the Kalkuḷam Taluk of the Padmanabhapuram Division. Three of its inscriptions have been published in Vol. III. of the *Travancore Archæological Series* (*vide*., Nos. 20 to 22.

3 *South-Indian Inscriptions*, Vol. III, p. 236.

4 *Travancore Archæological Series*, Vol. II, pp. 80 and 82.

5 *Ibid*. Vol. III, p. 162.

6 *Ibid*.

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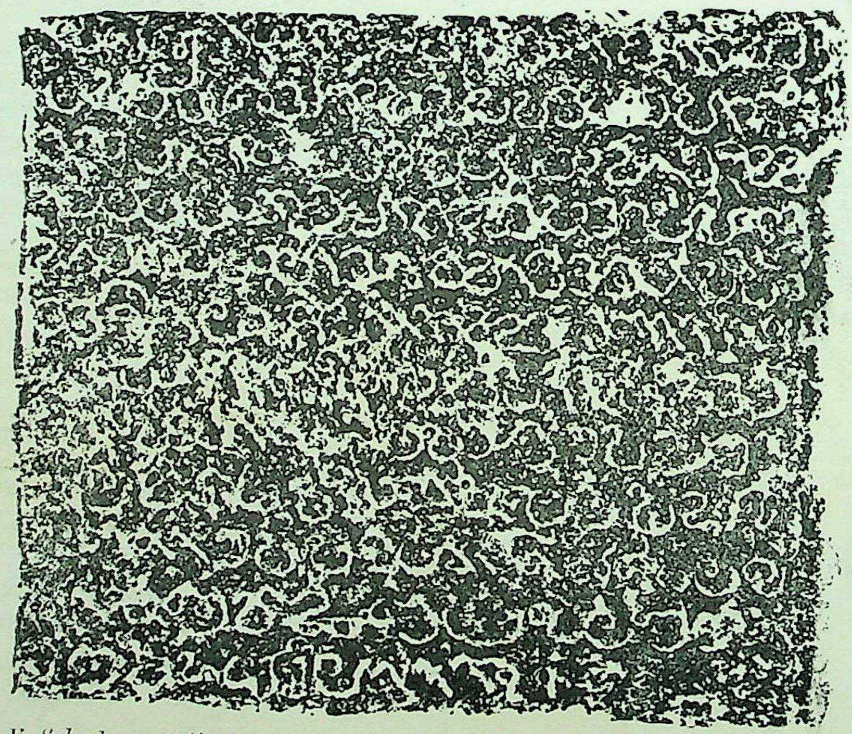
To face page 145.

No. 39—TIRUVALUR INSCRIPTION OF KULASEKHARA-PERUMAL.

Scale: ⅙ths.

To face page 147.

No. 40—CHITARAL INSCRIPTION OF VIKRAMADITYA VARAGUNA.



K. V. Subrahmanya Aiyer. Scale: ⅙ths.

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Hail! Prosperity! The greatmen of Tirunandikkarai, the manager of the temple (*taliyālvāṉ*), and the accountants having assembled together in the *māḍa-kkōyil*, ... Kiḻāṉaḍigaḷ, the daughter of Kulaśēkharadēva and the queen of Vijayarāgadēva, gave, ... [thirty] *kaḻañju* of gold for maintaining a perpetual lamp in the temple of Tirunandikkarai-Bhaṭāra. The greatmen, the manager of the temple, and the accountants . . . . . these thirty *kaḻañju* of gold . . . . Nallūr in . . . . . Maṅgalam . . . . . .

No. 39.—Tiruvalur inscription of Kulasekhara-Perumal: regnal year 2 + 1.

This inscription is engraved in the Vaṭṭeḻuttu alphabet on a slab built into the wall at the eastern entrance of the temple at Tiruvālūr. It is dated in the year opposite to the second of the reign of Kulaśēkhara-Perumāḷ, who is in all probability a Chēra king. In the given year, the position of Jupiter was in Makara. Palæographically the record may be assigned to the 11th or 12th century A. D. and as such, cannot belong to the time of the saint king of that name, who composed the *Subadrādhanañjaya*, *Tapatīsaṁvaraṇa*, *Āścharyamañjarī*, *Mukundamālā* and *Tirumoḻi* and flourished in about the end of the 8th century A. D.

The inscription registers that the assembly of the villagers and *poduvaḷ* met together in the temple of Āralūr (*i. e.* the modern Tiruvālūr near Alway), in the presence of Nārāyaṇaṉ Ravi of Kaḍaiññōḍu and unanimously decided that the persons appointed as *kīḻśānti* should perform the duties of the *mēlśānti* and *kīḻ-śānti* up to Vishu and receive certain remuneration. It is added that if any interfered with the arrangement regarding worship, he shall be liable to pay a fixed quantity of paddy as fine and that the person objecting to the arrangement shall be liable to pay a certain quantity of gold as fine.

The forms *irunnu* (being present), *irunnāl* (if present), *avirōdichcha* (unanimously), *vachcharuḷiyār* (appointed), *viḻuvinnōḷamum* (up to Vishu), *kaḍa-viyan* (is bound to do), and *aḍinu śēḷam paraiyumavaṉ* (he who says anything against it), occurring in this record are worthy of note. *Viḻu* and *śēḷam* afford good examples for the change of the Sanskrit *sha* into *ḻa*. With the phrase "*aḍinu śēḷam paraiyumavaṉ*" of our record, compare "*viḷakkumavagaḷkku anu-bandam paraigumavaṉ*" which occurs in the Kaviyūr inscription published in the *Travancore Archæological Series*, Vol. I, page 288.

Text.[1]

1 ஸ்வஸ்தி ஸ்ரீ [||*] மகரத்தில் வியாழ-

2 ந் நின்ற குலசெகரபெருமாளி-

3 ராச்சிய[ம்][2] வாண்ணா ரண்டாமாண்டைக் கெ-

4 திராமாண்டு கடைஙொட்டு நாராயண-

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1 This inscription is registered as No. 128 of the Travancore Epigraphical collection for 1096 M. E.

2 ம் looks like ப or வ.

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5 னிரவி கொயில் உள்ளிருந்து ஊரு-
6 ம் பொதுவாளும் ஆரலூர் முக்கால்-
7 வட்டத்து கூடியிருந்து அவி[ரோ]-
8 [தி]ச்ச ஸ்ரீகாரியமாவது [**] கிழ்ச்சாந்தி
9 வச்சருளியார் மெல்ச்சாந்தியும் கி-
10 ழ்ச்சாந்தியும் விழுவின்னெளமு[ங்][1]
11 [கல்ப்பித்து][2] காணம் பொன்னுங் கொண்டு சாந்தி ஆயக் க-
12 டவியர் [॥*] சாந்தி புக்கு விலக்கியவன் வ ஊ வி[டக்]-
13 கடவியன் [॥*] அதினு செழும் ப[றை]ற[யு]மவன்[3] இருந்-
14 [4]நால்க் கழைஞ்ஞு[5]

Translation.

Hail! Prosperity! In the year opposite to the second year of the reign of Kulaśēkhara-Perumāḷ, when Jupiter was in Makara, the villagers and the *poduvāḷ* having assembled together in the temple of Aralūr, Nārāyaṇaṇ Iravi of Kaḍaiṅ-ṅōḍu being (also) present in it,—unanimously made the following transaction:—

Those who are appointed as *kīḻśānti*, shall, after performing the duties of the *mēlśānti* and *kīḻśānti* up to Vishu, receive (one) *kāṇam* of gold. He, who interferes with worship, shall be liable to pay (a fine of) . . . . . paddy: if there be one who says anything against it, he shall . . . . *kaḻañju* . . . .

No. 40.—Chitaral inscription of Vikramaditya-Varaguna: regnal year 17 + 4.

In my *Annual Report* on *Archæology* for 1920–21, I noted:—

"Chitaral affords a fine example of the transformation of a Jaina temple into a Hindu shrine. Here on a hillock known by the name of Tiruchchāraṇattu-malai, situated not far from the village, is found a Jaina place of worship. That this was noted as one of the principal Jain settlements of Southern India in ancient times is evidenced by a large number of early epigraphs engraved on the pedestals of images found in the Kaḻugumalai hill of Koilpatti Taluk, Tinnevelly district. From these names we learn the names of many Jaina teachers and disciples who caused the images to be made. They were mostly natives of Tiruch-chāraṇam and Kuṟaṇḍi both of which are villages in South Travancore. The former is identical with Chitaral while the latter is situated in the Agastyesvaram taluk and continues to bear the same name. Some of the celebrated Jaina monks who made settlements in the mountain fastnesses of the Madura district came from Kuṟaṇḍi.

1 This can also be read as ஞெணமுங் .
2 ப் is enter d almost below ல் forming as it were a group.
3 It is also possible to read புறெஞ்ஞுவன்.
4 There is some space before நால்க்.
5 Some words like "பொன்தண்டம் இடுவது" are required at the end.

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The village of Chitaral is 4 miles to the north-east of Kuḷitturai, the head-quarters of Viḷavaṅgōḍ taluk of the Padmanābhapuram division. The Jaina temple of Tiruchchāraṇattu-malai originally consisted of a huge boulder with sculptural representations of Pārśvanātha, Mahāvīra, Padmāvatīdēvī and others of the Jaina pantheon. This boulder rests at one end on a flat piece of rock and projects prominently forward on the west side. The images preserved at present are those cut in high relief on the north side of the overhanging rock. There are reasons to believe that similar sculptures existed on the west side. This portion seems to have been converted into a structural monument at some later date, by the erection of three cells having in front a covered *maṇḍapa*, an open verandah and a kitchen. The structural portion enshrines the images of Mahāvīra and Pārśvanātha, which are old, and another shaped almost on the model of Padmāvatī cut in the rock on the north side. The last image is popularly believed to represent the goddess Bhagavatī. The Jain traditions about the place are now so completely forgotten that people believe the Chitaral rock temple to be a genuine Hindu temple. And they take the images of Mahāvīra and Pārśvanātha to be sages and Vishṇu under the hood of Ādiśēsha.

Some of the inscriptions of this place had been published in Vol. I of the *Travancore Archæological Series* pp. 193-94 . . and in Vol. II, pp. 125-27.

The subjoined inscription is dated in the fourth year opposite to the seventeenth of the reign of the Āy king Vikaramāditya-Varaguṇa. Being in a very bad state of preservation it was not deciphered, though its existence was known years ago. During the field season of 1920-21, I visited the place and made a transcript *in situ* which is published below. It will be seen from it that a sacred temple (*śrīkōyil*) probably a Jaina shrine, was erected at Tiruchchāraṇam by a Jaina priestess named Mūttavāḷa-Nāraṇakuṭṭiyār who also presented to it a metallic lamp stand and a gold flower. As the donee is termed Bhaṭāriyār, it may be said that the shrine of *śrīkōyil* is one of the goddess. It may be noted that the term *kurattiyār* (der. *guru*) prefixed to the name of the builder of the shrine, is invariably applied to Jaina lady ascetics. This is probably the shrine referred to in a later record of the king found in the same place and identical with the image of Padmāvatī now taken to represent Bhagavatī.

The Pālaiyam plates of the king published in Volume I above, show that he had a strong leaning to the Bauddha religion. I have to observe that the date given in those plates could not represent as had been taken, the age of the king at the time the grant was issued, but must be his regnal year: and if this is the case, the calculated date will have to be changed. The highest regnal year found for the king is 28.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] கொவி[க்கிரமாதித்த வரகுணர்க்கு] யாண்[டு ப]-
2 தினெழு எதிர் [நாலு] இவ்வாண்டு பங்குனி-
3 த்திங்கள் . . . . நாரணுந்த
4 . . யாட்டி குரத்தி முத்த[வ்வாள]

1 This inscription is registered as No. 30 of the Travancore Epigraphical collection for the year 1096 M. E.

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5 நாரணகுட்டியார் திருச்சாரணத் [தெடு]ப்பி-
6 த்த ஸ்ரீகொயி[லுக்கு] நந்தாவிளக் கொன்-
7 று முட்டாமை . . . . . த்து . . . . . .
8 . . . . பத்தெண்பதின் க-
9 ழஞ்சா[லும் நிறை]யுடையது நிலை-
10 விளக் கொன்றும் பண்டாரக்கல்லாலெய் இ-
11 ருகழஞ்சு நிறை உடைய பொ[ற் பூ]
12 வொன்று ஬டாரியார்க்கு ।—

Translation.

Hail ! Prosperity ! In the month of Paṅguṇi of this year *i. e.*, the fourth opposite to the seventeenth of (the reign of) king Vikramāditya-Varaguṇa, ... to the shrine of the goddess (*śrī-kōyil*), which the venerable lady Mūttavāḷa-Nāraṇakuṭṭiyār had built at Tiruchchāraṇam, ... for burning one prepetual lamp without default . . . . . one lamp-stand having a weight of . . . . *kaḷañju* and one gold flower weighing two *kaḷañju* by the stone called *paṇḍārakkal* . . . . , . to the goddess (Bhaṭāriyār).

No. 41.— Chitaral inscription.

This inscription is engraved on a stone now forming one of the steps leading to the pond in front of the Bhagavatī temple near Chitaral. It is a Sanskrit verse in Grantha characters of about the 10th century A. D., and records that Vijayabhadra-Vipaśchit set up the stone entrance to the shrine of the excellent deity. In all probability, the shrine referred to in this inscription is the one built by a Jaina lady in the days of the Āy king Vikramāditya-Varaguṇa.

Text.

1 ஶ்ரீமதா விஜயபத்ரவிபஶ்சிதா காரிதா வரஸுவார்ப்ஸிமாஷ்டி[ஃ] வணயதா-
2 ஞ்ஜிரியஜ வரஸுந்தரீ[ஶ்ரீம]ரெ விவர்த்ரஹசிலாஸ்தீ வஷதா ॥—

Translation.

May this excellent door-post of stone caused to be made in the shrine of the goddess Varasundarī by the illustrious Vijayabhadra-Vipaśchit, desirous of abundant prosperity, last long.

No. 42.— Chitaral inscription of Kollam 540.

This inscription was first published with plates in Volume I of the *Travancore Archaeological Series* (pp. 297ff). But it was not made out in full and its purport remained undetermined: besides, there are mistakes in the published

1 See No. 40 above.

2 This is registered as No. 31 of the Travancore Epigraphical collection for 1096 M. E.

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transcript. Hence, a complete transcript and translation are given below. For a facsimile of the inscription the plate facing page 297 of the same valume may be seen. The inscription gives us to understand that certain lands were given for enjoyment to the female members of the family of Danmasetti Nārāyaṇan-Kāḷi of Tirukkūḍakkarai, for rendering the service of cleaning the premises of the temple of Bhagavatī at Tiruchchāraṇam; and that these lands were transferred to the *pādamūlam* of the same temple in Kollam 540 with the stipulation that in case of any pollution of death, the Mūtta-Nayanār should report the fact for 16 days and obtain food, and that if any default in service was allowed to be made, the lands should revert to the family of the said Nārāyaṇan-Kāḷi, in the female line. For the meaning of *pādamūlam* see page 53 of Vol. III.

Text.

First face.

1 கொஞூ ரு௱சய [மா]-[1]
2 ண்டு மெடஞாவழ
3 யிள எழுதிய
4 கணக்கு [॥*] திரு-
5 னத

To face page 148.

T. A. S., Vol. IV-Part II.

K. V. Subrahmanya Aiyer.

20 விலில்ப் பாதமுல-
21 த்தவரெக் கைமாறி[8]

1 It has been previously read as ருசம௮. As there is no space left for மா or யா after ௮ and as the firs tletter of the second line is ண், the year is only 540 and not 548.

2 The reading கன்றெ is a clear mistake.

3 The previous reading வெண்பழி gives no sense.

4 This was read as பாடொள்ள before.

5 The previous reading காரான் மதிச்சசாரணத்த has not much meaning. திருச்சாரணம் is the name of Chitaral.

6 This was read as அறைசன் before, which is clearly incorrect for the existing traces.

7 This is another form of பிரவர்த்தி.

8 கையாடி is how it was read before.

To face page 148.

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No. 41—CHITARAL INSCRIPTION.

Scale 1/6ths.

K. V. Subrahmanya Aiyer.

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5 நாரணகுட்டியார் திருச்சாரணத் [தெடு]ப்பி-
6 த்த ஸ்ரீகொயி[லுக்கு] நந்தாவிளக் கொன்-
7 று முட்டாமை . . . . . த்து . . . . . .
8 . . . . பத்தெண்பதின் க-
9 ழஞ்சா[லும் நிறை]யுடையது நிலை-
10 விளக் கொன்றும் பண்டாரக்கல்லாலெய் இ-
11 ருகழஞ்சு நிறை உடைய பொ[ற் பூ]
12 வொன்று ஹடாரியார்க்கு ।—

Translation.

Hail ! Prosperity ! In the month of Paṅguṇi of this year *i. e.*, the fourth opposite to the seventeenth of (the reign of) king Vikramāditya-Varaguṇa, ... to the shrine of the goddess (*śrī-kōyil*), which the venerable lady Mūttavāḷa-Nāraṇakuṭṭiyār had built at Tiruchchāraṇam, ... for burning one prepetual lamp without default . . . . . one lamp-stand having a weight of . . . . *kaḻañju* and one gold flower weighing two *kaḻañju* by the stone called *paṇḍārakkal* . . . . , . to the goddess (Bhaṭāriyār).

May this excellent door-post of stone caused to be made in the shrine of the goddess Varasundarī by the illustrious Vijayabhadra-Vipaśchit, desirous of abundant prosperity, last long.

No. 42.— Chitaral inscription of Kollam 540.

This inscription was first published with plates in Volume I of the *Travancore Archaeological Series* (pp. 297ff). But it was not made out in full and its purport remained undetermined: besides, there are mistakes in the published

1 See No. 40 above.

2 This is registered as No. 31 of the Travancore Epigraphical collection for 1096 M. E.

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transcript. Hence, a complete transcript and translation are given below. For a facsimile of the inscription the plate facing page 297 of the same valume may be seen. The inscription gives us to understand that certain lands were given for enjoyment to the female members of the family of Danmaseṭṭi Nārāyaṇan-Kāḷi of Tirukkūḍakkarai, for rendering the service of cleaning the premises of the temple of Bhagavatī at Tiruchchāraṇam; and that these lands were transferred to the *pādamūlam* of the same temple in Kollam 540 with the stipulation that in case of any pollution of death, the Mūtta-Nayanār should report the fact for 16 days and obtain food, and that if any default in service was allowed to be made, the lands should revert to the family of the said Nārāyaṇan-Kāḷi, in the female line. For the meaning of *pādamūlam* see page 53 of Vol. III.

Text.

First face.

1 கொஞூழ ௫௱௪௰ [மா]-[1]
2 ண்டு மெட௴வழ
3 யிள எழுதிய
4 கணக்கு [॥*] திரு-
5 னகரம் திருக்-
6 கூடக்கரெத்
7 தன்மசெட்டி நய-
8 ஞர் நாராயண-
9 ன் காளி தன்றெ[2]
10 பெண்வழிக்[3] கா

Second face.

11 ணியா யொள்ள[4]
12 காராண்ம திருச்-[5]
13 சாரணத்து ஊமவதி
14 கொவிலில் அடிச்சு[6]
15 தளி முதலாயொ-
16 ள்ள பிறுவுத்தி[7]
17 எற்பெர்ப்பட்ட-
18 தும் மெற்படி ஆண்டு
19 முதல் மெற்படி கொ-

Third face.

20 விலில்ப் பாதமுல-
21 த்தவரெக் கைமாறி[8]

1 It has been previously read as ௫௱௪௰௮. As there is no space left for ம or ய after அ and as the firs tletter of the second line is ண், the year is only 540 and not 548.

2 The reading கன்றெ is a clear mistake.

3 The previous reading வெண்பழி gives no sense.

4 This was read as பாடொள்ள before.

5 The previous reading காராண் மதிச்சசாரணத்து has not much meaning. திருச்சாரணம் is the name of Chitaral.

6 This was read as அறைசன் before, which is clearly incorrect for the existing traces.

7 This is another form of பிரவர்த்தி.

8 கையாடி is how it was read before.

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22 ச்சு [॥*] அவர்க்கு
23 சாவுபில[1] ஒண்டா-
24 யால் ௰௬[2] நாள் அ-
25 ன்று முத்தனய-
26 னார் பிலகூ-[3]
27 றி உண்ணுமாறு-
28 ம் இதினாலு மு-
29 டக்கம் வருகி[4]-

Fourth face.

30 ல் அன்று முத்த
31 ராஜாவின்னு ரு-
32 ங்கழஞ்சு பொன் உத்த-
33 ரமும் சொல்லி பழ-
34 யபடி தன்மசெட்-
35 டி நயனார் நாராய-
36 ணன் காளி தன்[5] பெண்-
37 வழிக்[6] காராண்ம
38 மெற்படி கொவிலில் மாம-[7]
39 ண்டபமும் திருமட-
40 ப்பள்ளியும் அ-

Below the first face.

41 டிச்சுதளியும்[8]
42 திருவாராட்டின்னு
43 மஞ்ஞள்[9] இடிக

Translation.

This is the account of the writing made on the 17th (solar day) of the month of Mesha of the Kollam year 540. The *kārāṇmai* (*i.e.*, the right of cultivation) of the lands belonging to the female line of Danmaseṭṭi-Nayanār Nārāyaṇan-Kāli of the sacred city of Tirukkūḍakkarai for the service of sweeping and sprinkling with water the premises of the temple of Bhagavatī at Tiruchchāraṇam, was transferred from the above-said year to the *pādāmūlam* (*i.e.*, the servants of the god) of the temple. If any pollution or death occurred to them, the Mūtta-Nayanār shall, for 16 days, mention the fact of pollution and obtain the (customary) food. If any default arose, a fine of 5 *kaḻañju* of gold shall be accounted for

1 சா . வில் is the previous reading.

2 The second figure was omitted before.

3 பிலகூறி was not made out before.

4 Though the previous reading பிசகில் gives the same sense, the traces are for வருகில்.

5 In the previous instance it is தன்றெ.

6 வெண்பழி is the previous reading.

7 This stands for மஹாமண்டபமும்.

8 This line has been mostly made out now.

9 This was read as முஞ்ஞிறை before.

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(*i.e.*, paid to) the ruling king and the duty of cleaning the *mahāmaṇḍapa* and the sacred kitchen of the temple and of supplying turmeric for the *āraṭṭu* festival shall be left, as of old, with the female line of Daumaseṭṭi-Nayanār Nārāyaṇan Kāḷi.

No. 43.— Varkalai inscription of Pattanabha-Marttandavarman: dated Kollam year 427.

The subjoined inscription is engraved on the south base of the central shrine in the Janārdana temple at Varkalai. It is in the Vaṭṭeḻuttu alphabet and the Tamiḻ language and is dated in Kollam 427 (=A. D. 1252), Ṛishabha 21, Wednesday and *śu. di.* 5. It belongs to the reign of the Vēṇāḍu king Padmanābha-Mārttāṇḍavarman-Tiruvaḍi and records the fact that the king's officers built of stone the central shrine from the *adhishṭhāna* to the *uttiram* of the temple of the Bhaṭṭāraka at Varkalai-Udaiyamārttāṇḍapuram, covered with copper-sheets the *śrīvimāna*, renewed the *mukha-maṇḍapa* and consecrated the god. The renewal of the temple of Janārdana clearly points to its having been in some other form in earlier times.

Varkalai was called in Kollam 427 by the name Udaiyamārttāṇḍapuram probably after Kōdaimārttāṇḍavarman[1] also named Vīra-Udaiyamārttāṇḍavarman.[2] According to the Aṟṟūr copper-plate of the king published[3] above he appears to have been called also Vīra-Ravi-Udaiyamārttāṇḍavarman Śiṟaivāy-mūttavar of Kīḻappērūr.

A translation of the inscription was given by the late Professor Sundaram Pillai in the *Indian Antiquary*, Vol. XXIV, pp. 333ff, and is adopted here with a single change, *viz.*, 'the temple of the god (Bhaṭṭāraka)' instead of 'the temple of Vaḍaśērikarai'. The inscription being worn away, '*Vaḍaśērikarai*' had been read for '*Bhaṭṭārakar*'.

Text.[4]

1 ஸ்வஸ்தி ஸ்ரீ [॥*] மெடத்தில் புகுவியாழம் நின்ற யாண்டு கொல்லம் ௪௱௨௰௭
மாண்டை இடப ஞா[யி*]று இருபத்து ஒன்று சென்ற புதனாழ்சை
யும் வஒவுஉவக்ஷத்தில் பஞ்சமியும்

2 அன்றை கர்க்கடகம் [5]இராசிகொண்டு வர்க்கலை உதையமாத்தாண்டபுர
த்து பட்டாரகர் சிரிகொயில் அதிட்டானம் தொடங்[கி] உத்தரத்
தொளமு[ம்*] கெர்ப்ப-

3 கி[ரி]கமும்[6] தளக்கல்லும் கூடக் கருங்கல் பணியும் செவிச்சு [॥*] சிரீ
[வி*]மானம் செம்பும் மெவிச்சு [॥*] சிரீமுகமண்டபமும் புதுக்கி
ப் பணியும் செவிச்சு [॥*] திருக்க-

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1 See above, Vol. III, Part I, No. 16.

2 Above Vol. IV, No. 7.

3 *Ibid* p. 86.

4 This is registered as No. 109 of the Travancore Epigraphical collection for 1095 M. E.

5 The ரா of இராசி resembles கொ.

6 Read கிரகமும்.

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4 ஸேயமும் ஆடிச்சருளிய வேணாடுவாழ்ந்தரு[1] ஸ்ரீவீரபத்தனாப மாத்தாண்ட
வர்ம்[ம][2] திருவடிக்கமைஞ்ச அதிகாரர் [ll*]

Translation.

Hail ! Prosperity ! In the Kollam year 427 with Jupiter entering into Aris and the Sun 21 days old in Taurus, Wednesday, the 5th lunar day after new-moon, and with the sign of Cancer rising in the orient, the loyal chieftains of Srī-Vīra-Padmanābha-Mārttāṇḍavarman-Tiruvaḍi graciously ruling over Vēṇāḍu, consecrated the holy temple of the god (Bhaṭṭāraka), at Varkalai-Udaiyamārttāṇḍapuram, after constructing with granite stones the shrine from the foundation to the wall plates, and paving the courtyard with stones, besides repairing the *Śrī-mukha-maṇḍapa* (or the hall in front facing the shrine).

No.—44. Arrur copper-plate of Ravivarman Siraivaymuttavar: dated Kollam 821.

The subjoined inscription is engraved in the Tamil alphabet and language on both sides of a single copper-plate in the possession of Kaṇakku Tampi Mādhavan Kēśavan of Śeṉbantōṭṭattuvīḍu. At my instance, it was obtained by M. R. Ry. M. Rajaraja Varma Avl., when he was the Dewan Peishkar of Padmanābhapuram. Letters are not incised deep enough to give good impressions and the inscription is edited here mainly with the help of a transcript prepared direct from the original plate. The plate measures $18\frac{1}{2}'' \times 3\frac{1}{4}''$. Abbreviations have been used in several cases and these have to be made out only by the context. It may be noted that a single symbol has been employed to denote *varusham*, *perumāḷ* and *varu*. The word *kalam* is indicated by a sign resembling the Tamil numeral 100, *kuṟuṇi* by the Tamil letter *pa* and *nāḻi* by the symbol for *u*. Other instances of abbreviations are those for *taḍi*, *kiḻakku*, *pala*, *kaṇakku*, *uḷḷiṭṭa*, *mērpaḍi* etc. Grouping of letters is another peculiarity of the epigraph.

Before dealing with the object of the inscription, I have to draw attention to the engraving of a mark on the left margin of the second side of the plate. This mark consists of a *piḷḷaiyār-śuḻi* and the word *Śrī-tulyam*. The latter is not incised in a line. There is reference to this mark in the body of the inscription also. The object of affixing this mark is to indicate that the document is not a fresh grant but only a copy. The word *tulyam* may be taken to mean 'verified and found correct.

The contents of this document, or rather a series of documents relate to the properties belonging to the family (*taravāḍ*) of Kāriyatturai Kaṇṇan Vikkiraman of Pūvaṅga-viḷāgattu Kōvikkal. The several sources of income which the family obtained from time to time from the kings of Travancore, the rights and privileges conferred on its members and certain prohibitions regarding marriage-customs are specified in this inscription, as will be presently noticed.

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1 There is some vacant space after தரு and before ஸ்ரீ, which should have contained the syllables "வீய கீழ்ப்பேரூர்". It looks as if these letters had not been cut at all.

2 The second ம looks like ப.

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In Kollam 332 a mansion was built in Vēmbaḍimaṉai and given to Nallayiṉār, the daughter of Peṟṟayiṉār, who belonged to the Kāṇiyāḷa caste and was a member of Śaiva-parishad and a native of Andaṇapuram *alias* Sundaraśōḷa-vaḷanallūr. At the same time, some tax-free grants of land were also made in order to meet the expense of the household. In Kollam 335 the heirs of the family of Kāriyattuṟai Kaṇṇaṉ Vikramaṉ became extinct and an order was passed, whereby Peṟṟayiṉār's daughters, Nallayiṉār and her younger sisters, as well as Ravisēkharaṉ-uḍaiyār were adopted as heirs to the property in preference to Kāriyattuṟai Kaṇṇaṉ-Kaṇṇaṉ of Karittaṭṭāṅkuḷi and Kāriyattuṟai Kāḷkuṭṭi-Ravi of Puḷimpaḷḷikōṇam who were the next heirs to the said property. In the same year, it was also decided to discontinue the existing custom of having the marriage badges (*tāli*) of the girls of the family tied by Āryas and it is said that thenceforward the girls of the household of Nallayiṉār should have their marriage badges tied by the members of Poṉmaṉai and Maṅgāraṅgōḍu and that *tōḷam* and *kāppukaṭṭu* should be performed by the people of Koṟaṇāḍu, Vilavūr and other places.

Four years later in Kollam 337, certain other grants of lands were made to the younger sister of Peṟṟayiṉār, the daughter of Nallayiṉār.

In Kollam 491, Kāriyattuṟai Kaṇṇaṉ-Saṅgaṉ, of another family obtained from the king certain rights and privileges in the temple of Muttaḷaikkurichchi *alias* Vīrakēraḷapuram in Śeṅgaḷunīr-vaḷanāḍu, a subdivision of Malai-maṇḍalam. It is stated that the family had a leading part in the *āṟāṭṭu* and hunting festival of the temple.

In the Kollam year 628, the temple of Āḻvār was built at Muttaḷampāḍu in Kaṇṇaṇūr and the lands granted to it were made tax-free by the king. And lastly in Kollam 782, on the order of king Kulaśēkhara-Perumāḷ, the wood-work in the temple of Vīrakēraḷapuram was replaced by stone and the festival of Aśvati in the month of Kumbha and feeding were instituted, a member of Kōvikkal family being appointed to manage them and to obtain certain privileges for his labour.

The necessity for a detailed reference to all these prior grants arose, it is said, by the fact that the original documents had been burnt down by fire which broke out in the Kōvikkal.

It is interesting to note that records relating to this household for nearly 500 years had been available for issuing the present deed. The previous kings are all referred to by the term *ammāvaṉmār* which shows that the order of succession was from uncle to nephew.

In this inscription, several terms occur whose exact significance could not be now made out with certainty; but they are noted here with a view to ascertain their meanings from allied records. The probable connotation of some of them are however given:—

ulppatti: source of income.
pāppatti:
muṉbumuṟa: the ancient customary payments.
muṟama: customary payments.
muṟattaram:
dāṇamāṇa: grants or gifts.

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sammandam: contracting relationship or marriage.
kāṇikkarai:
ūr:
ūrāma: Nagamayya notes:—"lands subject to the control of village association as opposed to *kārāṇmai* or lands or freeholds directly under the control of the State.
ūttappāṭṭam:
ulavukāchcha:
āḷaḍiyara: *aḍiyarai* is according to Nagamayya 'a succession fee in Travancore ($=\frac{1}{4}$ of the value of the property left by a person of the matriarchal system of inheritance when he died leaving no direct heirs but only a distant kindred to succeed to the property).
pāśivalai: fishing rights.

Text.[1]

1 அருளிச் செயித கொல்லம் எண்ணூற்று இருபத்து ஒந்நாமது மீன ஞாய று இருபத்துரண்டு செந்ந வெள்ளியாச்சையும் உத்திரவும் பவுற ணையும் திருதயொகவும் சிங்ஙக்கரணவும்

2 பெற்ற இந்நாளால், கீளப்பெரூர் சிறி வீரர் இரவிவற்ம சிறவாமூத்தவராய நாம் மலைமண்டலத்து கண்ணன்னூரு பூவங்கவிளாகத்து கொயிக் கல் இரிக்கு[ம்*] காரியத்துக்கை[2] கணணன் விக்கிறம-

3 ன்றெ தறவா[ட்டி-]ல்க்கு[3] முன்னுள் சிறவாமூத்த அம்மாவன்மார் கல்பிச்சு ஆசெந்திரதாரமெ சந்ததிப்பிறவெசமெ கொடுத்தும் ஆக்கிச்செயி தும் கய்யாண்டும் யாவிச்சும் நடந்தும் நடத்தியும் கொ-

4 ண்டுவாறபடிக்கு கொடுத்த தறவாடு வத்துவக உல்ப்பத்தி பாப்பத்தி தா னமானம் சம்மந்தங்[க*]ளாவிது மெல்படி தறவாட்டின்றெல் முன்ம் பு ஙாஙயெஉ-மது இடவஞ[ா*]யறு யெநிவ நாஞ்சினாட்டு அந்தணபு-

5 ரமான சுந்தரசொளாவநல்லூர்[4] இரிக்கும் காணியாளர் குலத்தில் சயிவப் பருழயில் பெறயினர் மகள் நலலயினர்க்கு மெப்படி ஊர்க்கும் அம் பலமத்தியூர் பள்ளிகொண்டான்காலுக்கு மெக்கு வெம்படி மனையில்

6 கொயிக்கலும் கெட்டி வையித்து கொடுத்து கொவிக்கல் மொறமகெள் யெ வபெரும் சுங்கசித்தயென்ற பெரும் தானமானங்களும் அடுக்களை காணியாக மெப்படி மத்தியூர் உள்ளிட்ட பற்றில் மத்தியூர் குளம் புரவில் நாகலடி முக்க-

7 ணிவயல் உள்ளிட்ட தடி பலதினல் நிலம் யெழுமாக்காணி அரைக்கணியும் வெம்படி மனயான கொவிக்கல் மனயும் திடிலுவிள்[5] உள்ளிட்ட புரையடங்ஙளும் மெப்படி ஊரில் காணியும் கரையும் ஊத்தபா-

1 This inscription is registered as No. 2 of App. A in the *Travancore Archæological Report for* 1096 M. E.

2 In other places this word occurs as காரியத்துறை.

3 Read தறவாட்டிர்க்கு. ட்டி is written as a group.

4 Read சுந்தரசொழவனநல்லூர்.

5 திடலும் is perhaps what is required.

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8 ட்டும் உலாவுகாச்செயும் பாசுவலையும் மற்றும் எர்ப்பெ[ர்*]பட்டதும் பழய உள்வரயும் யிறையும் தவுத்து ஆசெந்திரதாரமெ [1] தந்தெதிப்பிறதெசமெ கொடியூர் சிறவாள்மூத்த அம்ம[ா]வன்மார் கல்ப்பிச்சு கொ-

9 டுத்ததாகவும் பின்ம்பு[2] நாயநுறு மது மெட ஞாயறு மிறு வ மலைமண்டலத்து வெலவூர்தெசத்து காரியதுறை கண்ணெனன் விக்கிரமன்றெ செழக்காறர் ஆளந்திரம் ஆகயால் பிச் செழக்காறனாகிய கரித்தட்டான்-

10 குழி காரியதுறை கண்ணெனன் கண்ணெனன்னும்[3] மெப்படியான்றெ கூற்றுக்காறனாகிய வீயெனூர் புளிம்பள்ளிக்கொணத்து காரியதுறை கால்குட்டி இரவி உள்ளிட்டாரையும் தவுர்த்து[4] மெப்படி காரியதுறை க-

11 ண்ணன் விக்கிரமென்றெ கெடுகொல்லைக்கம் வெலவூர் முத்தளக்குறிச்சி கண்ணன்னூர்[3] உள்ளிட்ட ப[ற்*]றில் உள்ளி[5] தறவாடுகளும் வக உல்ப்பத்தி பாப்பத்தி முன்ம்பு[2] முறை ஊரு ஊராண்ம்ம[6] முற-

12 ம முறத்தரங்ஙளும் முறமசெயும் கண்ணனூர் விலவூர் கண்டநல்லூர் உள்ளிட்ட கீள்க்குடி நயஉம் ம[ற்*]றும் [7] எற்ப்பெர்பட்டதினும் கூட(ா) மெல்ப்படி பெற்றயினர் மகள் நல்லயினர் தங்கச்சி

13 உள்ளிட்டாரையும் இரவிசெகரன் உடையாரையும் ஆசெந்திரதாரமெ சந்ததிப்பிறதெ[ச*]மெ உடையதாக தெத்து ஆக்கி செயிதெ நடந்து கொண்டு வாறதாகவும் மெல்ப்படி காரியத்துறை தறவாடடி-

14 ல் பெண்ணுங்ஙளை தாலிகெட்டிவாற ஆரியரையும் தவித்து[4] இந்நாள் முதல்க்கு நல்லையினர் தங்கச்சியெடெ கொயிக்கல் பெண்ணுங்ஙள் தங்கச்சிமாரை பொன்மனை மங்காரங்கொடு உள்ளி-

15 ட்டாரை கொண்டு தாலியும் கெட்டிச்சு விலவூர் கொறனாட்டு உள்ளிட்டாரை கொண்டு தொழும் காப்புகெட்டு உள்ப்பட்ட அடியந்திரங்ஙளும் நடத்திச்சு கொயிக்கல் முறமயாகஉம்[8] முற முறத்த-

16 ரங்ஙளும் தானமான சம்பந்தங்ஙள் எப்பெர்ப்பட்டதும் நடந்தும் நடத்திச்சும் கொண்டு பொருபடிக்கு அம்மாவன் கல்ப்பிச்ச நடந்நுவருந்நதாகவும் பின்ம்பு[2] நாநயிள மது மெடெ[9] ஞாய-

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1 This word occurs also as சந்ததிப்பிறவெசமெ in line 3.

2 Cancel ம்.

3 Delete ன்.

4 Read தவிர்த்து.

5 Read உள்ள.

6 Cancel ம்.

7 Read எப்பெர்பட்டதும்.

8 Read யாகவும்.

9 Read மேட.

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17 று உ௰௫வ நல்லயினூர் மகள் பெற்றயினூர் தங்கச்சிக்கு ஸ்ரீதனமாக நாஞ்சி ஞட்டு விளங்கடு[1] உளிட்ட பற்றில விக்கிறமனெரிக்குளம் புரவில் ஒரு மாப்பவுதி தடி பலதினல் நிலம் ஆறுமாக்கா-

18 ணி முந்திரியும் பளயகுடியும் யிறையும் தவுத்து ஆசெந்திரதாரமெ சந்ததி ப்பிறதெசமெ ஆண்டு அனுபவித்து வரும்படிக்கும் பின்ம்பு சாகூ௰க மது கும்ப ஞாயறு உ௰க ௳ மெல்ப்படி கொவிக்கல்த் [2]தவொ-

19 ட்டில் காரியதுறை கன்னென் சங்கனும் மலமண்டலது செங்கழுனிர்வள நாட்டில் நயினூர் முத்தளக்குறிச்சிய[ா*]ன ஸ்ரீ வீரகெரளபுரத்து கொ விலில் ஊராம உள்ப்பட்ட தொற தீற்ச்சகளும்

20 பள்ளிவெட்டைக்கும் ஆருட்டின்னு ஸ்ரீ பண்டாரவும் பெண்ணும் பிள்ளை யும் கைய்யெற்று வெட்டைக்கு பள்ளி அம்பும் சாற்த்தி சொறு சுவந்தி ரியவும் பற்றி ஆசெந்திரகாலமெ சந்[த*]திபிற-

21 தெசமெ [3]முத்தளைச் சிறவாள்மூத்த அம்மவன் கல்ப்பிச்சு கொடுத்ததா க(ா)வும் பின்ம்பு கூாஉ௰அ மது சிங்கஞாயறு எ ௳ முதல்க்கு மெல் மெல்ப்படி விக்கிறமென் செகரனென் கண்ணன்னூர் முத்தல-

Second side.

22 ம்பாட்டு ஆழுவார் கொவிலும் கெட்டிச்சு ஆழுவாரையும் பிறதிட்டிச்சு பூச நெயிவெத்தியம் [3]வகைய்க்கு [4]௵ப்படியர் தமக்குள்ள மாவுறமு தல் ஆலறணை உள்ள

23 நிலவும் இருகரை வாரம் புரையட்டவும் விட்டுக்குடுத்த வகைக்கு கிருமத்து சிறவா மூத்த அம்மாவன் கலப்பிச்சு இறை தவுத்து குடுத்ததாகவும் பின்ம்பு

24 எா அ௰உமது இடவஞாயறு கூ ௳ முத்தளைக் குலசெகரப்பெருமாள் அ ம்மாவன் கல்ப்பிச்சு முத்தளைக்குறிச்சியான ஸ்ரீவீரகெருளபுரத்து கொவிலில் மரப்பணி பொளிச்சு

25 கல்ப்பணி முகித்து தெரும் திருநாளும் வைக்கயில் ௵ப்படி கொயிக்கல் தறவாட்டில் க[ா*]ரியத்துறை விக்கறமன் செகரனையும் பெண்ணும் பிள்ளையும் தறவாடு வத்து வகை உள்ப்பட்ட

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1 Read விளாங்காடு உள்ளிட்ட.

2 Read தறவாட்டில்.

3 வகை is expressed by a symbol.

4 A symbol which generally denotes 'year' is here used for மேற்படி.

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26 தானமான சம்பந்தங்கள் எற்ப்பெரும் ரெட்சிசு சிவனடியார்களாக ந
ட[த்தி]க்கொண்டு பொரும்படிக்கு மெல்ப்படி கொவிலில்க் கும்பஞா
யறு அசுபதி ஆட்டத் திருநாளில் எட்-

27 டாம் திருநாளும் மெப்படி நாள் ஊட்டும் சிலவுக்கு மெல்ப்படியர் விட்டு
குடுத்த முத்தளகுறிச்சி உள்ளிட்ட பற்றில் பெருநிர்குளத்தும் கீளரு
மம்பற்[று*]

28 உள்ளிட்ட தடிபலதினல்[1] நிலம் நாக்கலனெ குறுணி அஞ்ஞு[ர*]ழி[யு*]ம்
விளம்புவாகொணத்தில் குளத்தடி உள்ளி[2]ட்ட தடி[3] பலதினல் உ
ளு [5]கலம் உ குறுணி நு நாழியும் கண்ணனூர் கா-

29 ட்டு குளத்தி[ன்*] கிழக்கு[4] கத்தடி உள்ளித் தடி பலதினல் உ-ளு கலம்[6]
எ குறுணி நு நாழியும் சீபண்டார முதலாக்கி தெ[று]ம் திருநா[7]
ளும் ஊட்டும் ஸ்ரீ பண்டா[ர*]த்தில் நி(ந்)ன்றும் நடத்தி விக்கிற(மெ)மன்
செகர-

30 ன் ஆங க-க்குராளம் ௯ ம் எட்டு மிட[8]சொறும் சுவந்திரியங்களும் ப[ற்]றி
எட்டாம் [9]திருநாளினு பாரிவெட்டைக்கு சீபண்டாரவும் பெண்ணு
ம் பிள்ளை[10]யும் கய்யெ[ற்*]று வெட்டைக்கு அம்பும்

31 சாற்த்தி ஆசெந்திரதாரமெ சந்ததிப்பிறதெசமெ நடந்து கொண்டு
பொரும்படிக்கும் இதுகள்க்கு தடை இடை [11]விலக்கு விரபதம் [12]வ
ரும் காலம் கொவிலில் வடக்கெ நடையும் அ-

32 டைத்து வயிராவியும் முறிவித்து பூசையும் முட்டித்து தடை தவித்து
கொண்டு பொரும்படிக்கும் இதுகள்க்கு கெடு விகாதம் நினைக்கும்
[13]பேர்கள் சிவாலயத்துக்கு கெடு நினைக்கும் பேர்[13]

33 பொற பாவத்தில் பொவார்[14]கள் என்றும் கெ[ர*]ளன் குலசெகரன் வக
[யில்] சிவபட்டயமாக ஸ்ரீ துலியம் சாற்த்தி ஷெ குலசெகரபெரு
மாள்[15] அம்மாவன் கல்ப்பிச்சு கொடுத்ததாகவும் இதுகள்க்கு உள்ள

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1 Read பலதினல்.

2 ள்ளி is expressed by symbol.

3 தடி and பல are expressed by symbols, here and after.

4 கிழக்கு is expressed by a symbol.

5 and 6 Symbols are employed to denote *kalam*, *kuṟuṇi* and *nāḻi*

7 திரு and நா are expressed by symbols.

8 மிட is expressed by a symbol.

9 திரு is expressed by a group.

10 பிள்ளை is expressed by a group.

11 வில is expressed by a group.

12 வரும் is expressed by a contraction.

13 பே is so written as to be mistaken for the symbol of the year: may also read நினைக்குமவர்கள்

14 வார் is expressed by a symbol.

15 பெருமா is expressed by a symbol resembling ௬.

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34 பிறமாணபட்டயம் ஷெயான்றெ விலவூர் மருதவிளாகத்து கொயிக்கல் படுதியிப்பட்டு கெடு [1]வருகயால் ஷெ தறவாடு வத்துவக[2] உல்ப்பத்தி பாப்பத்தி முன்ம்புமுற முறம முறத்தரங்ஙன்

35 தானமான சம்மந்தங்ஙள் காணிகரை ஊரு ஊரும ஊத்தப்பாட்டம் உலவு காச்ச பாசிவலை ஆளடியரா ம[ற்*]றும் எப்பெர்ப்பட்டதினு ஷெ அம்மாவன்மார் கல்ப்பிச்ச

36 கொடுத்தும் ஆக்கிச்செயிதும் நடந்துகொண்டு பொரும்படியெ இந்நாள் முத[லு*]க்கு ஷெ தறவாடு வத்து[வ*]க உல்ப்பத்தி பாப்பத்தி முன்ம்பு முற முறம முறத்தரம் தான-

37 மான சம்மந்தங்ஙள் காணிகரை ஊரு ஊரும ஊத்தப்பாட்டம் உலாவகாச்ச ஆளடியிரா ம[ற்*]றும் எப்பெர்ப்பட்டதும் கண்ணன் விக்கிறமன் கீழ் வங்கிழ பாரம்பி-

38 ரியமாக ஆசெந்தரதாரமெ சந்ததிப்பிறவெசமெ கய்யாண்டு முன்னுள் இறுத்து வந்ந இறையும் இறுத்து யநுபவிச்சுந் நடந்நும் நடத்தியும் குறதிற்ந்நும் பறியும்

39 நடந்துகொள்ளுமாறும் செயிக இது மெல்ப்படி வருஷம் மெல்ப்படி மாதொம்[3] மெப்படி நாளில் கல்க்குளத்து உடையார் விளாகத்து கொயிக்கல் [4]இடாக நாம் இரி-

40 க்க இவை தரவாக்கவும் இவை கணக்கு ஈச்சுவரன் காளி எழுத்து [॥*]

Translation.

On this day (*i.e.*), the twenty-second (solar day) expired of the month of Mīna of the Kollam year eight hundred and twenty one, corresponding to Friday, Uttara-Phalgunī, Dhṛita-yōga and Simha-karaṇa, we, the illustrious Vīra-Ravi-varman Śiṟaivāymūttavar of the Kīḻappērūr (house), pleased to order (as follows):—

The following are the *ulpatti*, *pāppatti*, *dānamānam* and *sammandam* relating to the properties of the family of Kāriyatturai Kaṇṇaṉ Vikkiramaṉ of Pūvaṅgaviḷāgam palace in Kaṇṇaṉūr, a village of Malai-maṇḍalam, as they are being held, having been ordered by our *ammāvaṉmār* (uncles) Śiṟaivāymūttavar in former days, for being held in succession and enjoyed as long as the moon and the stars last, with powers to do, to cause to be done, to conduct, cause to be conducted and handled (the same in any way):—

Formerly, *i. e.*, on the 15th day of the month of Ṛishabha of the Kollam year 332, to Nallayiṉār, the daughter of Peṟṟayiṉār of the Śaiva-*parishad* belonging to the Kāṇiyāḷar caste in Andaṇapuram *alias* Sundaraśōḻa-vaḷanallūr of Nāñji-nāḍu, a palace was built in Vēmbaḍimaṇai situated to the west of the said village

1 வரு is expressed by a symbol resembling ளு.

2 Expressed by a symbol.

3 Read மாதம்.

4 Read விடாக.

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and the channel called Paḷḷikoṇḍāṉ-kāl of Ambalamattiyūr, and given with the privileges of *moṟama, ēvappēr, śuṅgaśitta*, and *dānāmānam*; and for the requirements of the kitchen were given , *mā* and 1½ *kāṇi* of lands out of the plots included in the said (village) of Mattiyūr as well as those in Nāgaladi, Mukkaṇivayal etc, situated in the bed of the tank of Mattiyūr (village). The palace of Vēmbadimaṉai along with the *puṟaiyiḍams* including hills and dales, and the lands (*kāṇi* and *karai*) in the said village of Mattiyūr, were ordered and assigned by Śiṟaivāḷmūtta-ammāvaṉmār, exempted from the payment of *iṟai* and internal taxes such as *ūttappāṭṭam, ulavukāchchai, pāśuvalai etc.*, so that they might be held in succession as long as the moon and the stars last.

Then on the solar day of the month of Mēsha of the Kollam year 335, the nephews *i. e.*, the heirs of Kāriyattuṟai Kaṇṇaṉ Vikkiramaṉ of Vilavūr in Malai-maṇḍalam having become extinct, the nephews of the next degree *viz.*, Kāriyatturai Kaṇṇaṉ-Kaṇṇaṉ of Karittaṭṭāṅkuḷi and his *i. e.*, the said person's coparceners Kāriyattuṟai Kāḷkuṭṭi-Ravi and others of Viyaṉūr-Puḷimpaḷḷikōṇam were excluded; and Peṟṟayiṉār's daughters, Nallayiṉār and her younger sisters, as well as Raviśēkharaṉ-uḍaiyār were adopted as heirs to hold in succession, as long as the moon and the stars exist, the Keḍukollai of Kāriyattuṟai Kaṇṇaṉ-Vikkiramaṉ as well as thirty-two *kīḻkuḍi* of Kaṇṇaṉūr, Vilavūr, Kaṇḍanallūr and others, who look after the *ulpatti, pāppatti, muṉbu-muṟa, ūr, ūrāṇma-muṟama* and *muṟattaraṅgaḷ* relating to the properties of the *taravāḍ* in Vilavūr, Muttaḷakuṟichchi, Kaṇṇaṉūr *etc*: thus should it be done. Besides, the Āriyas, who used to tie the marriage-badges of the girls in the Kāriyattuṟai family were excluded: and from this day forward the girls and their younger sisters belonging to the Kōyikkal of Nallayiṉār shall have their marriage badges tied by (*i.e.*, be married to) persons belonging to Poṉmaṉa, Maññāraṅgōḍu and other villages; their festivals such as *tōḷam* and *kāppukkaṭṭu* shall be conducted by the people of Vilavūr, Koṟanāḍu and others; and the customary *ūr-muṟama, muṟattaraṅgaḷ, dānamānam, sammandam* and what not, shall be conducted or caused to be conducted as detailed herein. (Thus) had it been ordered by the king (*ammāvaṉ*) and is being acted up to.

Then on the 25th solar day expired of the month of Mēsha of the Kollam year 337, one *mā* of land in the tank bed of Vikkiramaṉ-ēri out of the plots included in Viḷāṅgāḍu of Nāñji-nāḍu and six *mā*, one *kāṇi* and one *mundiri* of land, composed of several *taḍis* of Pavudi,[1] with their old tenants removed and taxes exempted, were given as *śrīdanam* to the younger sister of Peṟṟayiṉār, the daughter of Nallayiṉār, to be held in succession, as long as the moon and the stars exist.

Subsequently on the 21st day of the month of Kumbha of the Kollam year 491, Śiṟaivāymūtta-ammāvaṉ (*i. e.*, the king) ordered and assigned to Kāriyattuṟai Kaṇṇaṉ-Śaṅgaṉ of the Kovikkal, for being enjoyed in succession as long as the moon exists, such right as *ūrāṇma etc* in the temple at Nayiṉār-Muttaḷakkuṟichchi *alias* Śrī-Vīrakēraḷapuram in Śeṅgaḷunīr-vaḷanāḍu of Malai-maṇḍalam and the charge of the sacred treasury as well as the female attendants during the hunting and *ārāṭṭu* festivals, and the privilege of 'throwing the arrow' and of receiving food.

1 *Pavudi* need not be the proper name of the land: it might denote a portion of lands.

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Then on the solar day of the month of Simha of (the Kollam year) 628, the said Vikkiramaṉ-Śēgaraṉ built the temple of Āḻvār at Muttalampāḍu in Kaṇṇaṉūr, set up the Āḻvār in it, and gave for conducting worship and making offerings, the lands belonging to him *viz*., those situated between Māvuṟa and Ālaraṇai, along with *iru-karai-vāram* and *puraiyiḍam*; and (the king) Śiṟaivāymutta-ammāvaṉ ordered these to be exempt from taxes.

Subsequently, on the 6th solar day of the month of Ṛishabha of (the Kollam year) 782, when Kulaśēkhara-Perumāḷ-ammāvan having ordered, the wood work in the temple of Muttalakkuṟichchi *alias* Śrī-Vīrakēraḷapuram was removed, stone work (of it) was completed and car and other festivals instituted, Kāriyattuṟai Vikkiramaṉ-Śēgaraṉ of the said Kōyikkal family was appointed to protect the girls and the properties as well as the *dānamānam*, *sammandam etc*., of the *taṟavāḍ* and to see that they behave as the followers of Śiva.

For the expenses (to be incurred) in the said temple on the eighth day of the Aśvati festival in the month of Kumbham and for the feeding on the day, the said person assigned land (having a sowing capacity of) four *kalam*, one *kuṟuṇi* and four *nāḻi* (of seed), composed of several *taḍis* in the plots called Perunīrkuḷam and Kiḻarāman of Muttalakkuṟichchi; (another piece of) land (having a sowing capacity of) 2½ *kalam*, 2 *kuṟuṇi* and 5 *nāḻi* of seed under the tank of Viḷambuvākōṇam, composed of several *taḍis*; and a third plot of land (having a sowing capacity of) 2¾ *kalam*, 7 *kuṟuṇi* and 5 *nāḻi*, composed of several *taḍis* to the east of the tank belonging to Kaṇṇaṉūrkāḍu. (The income from) these shall be credited in the sacred (*i.e.*, the temple) treasury; and car and (other) festivals and feeding shall be conducted from the funds of the treasury. Vikkiramaṉ-Śēgaraṉ shall receive annually . . *kalam* of paddy and 8 *miḍā* of cooked rice as well as other privileges; and he shall on the eighth day festival and *pārivēṭṭai* have charge of the sacred treasury and conduct in succession, as long as the moon and the stars last, the festival, accompanying the procession of the god, taking with him female attendants and discharging the arrow on the hunting day.

At the time when any impediment, interruption, prevention or enmity is caused to this, the north entrance of the temple shall be closed, the *vayirāvi* shall be cited as witness, the worship stopped and the impediment *etc*., should be removed by proper settlement. Those who intend evil to these arrangements shall incur the sin of those who cause damage to Śiva temples. This deed was issued by the Kēraḷa king Kulaśēkhara as a Śaiva document with the mark of *Śrī-tulyam*; the said Kulaśēkhara-Perumāḷ-ammāvaṉ ordered it to be given to this family.

The original documents connected with these which the previous kings had ordered, assigned, made, and caused to be continued, having been destroyed by a fire which broke out in the palace of Vilavūr-Marudaviḷāgam of the said person, this document which was issued in the said year, said month and said day, while we were encamped in the palace of Udaiyārviḷāgam at Kalkuḷam, evidences accordingly that from this day forward, the *ulpatti*, *pāppatti*, *muṉbu-muṟa*, *muṟama*, *muṟattaram*, *dānamāna*, *sammanda*, *kāṇikarai*, *ūr*, *ūrāma*, *ūttappāṭṭam*, *ulāvukāchcha āladiyiṟa* and every other rights relating to the properties of the said family, shall be held in succession in the family of Kaṇṇaṉ-Vikkiramaṉ as long as the moon and the

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stars last, paying the taxes in the same manner as they were paid in former times and shall be enjoyed, conducted, caused to be conducted, rectified and continued to be so done. This is the writing of the accountant Īchchuvaran-Kāḷi.

No. 45.—An inscription of Sattankulankarai.

This inscription is engraved at the entrance into the temple at Śāttaṉ-kuḷaṅkarai, a suburb of Cheṅgaṉṉūr. It is in the Vaṭṭeḻuttu alphabet and the Malayāḷam language. It has no date but may be attributed to the 14th century A. D. on palæographical grounds. After stating that a certain Dēvaṉ-Śaṅkaraṉ of Mēlkkāḍu executed repairs in the temple and re-consecrated it, the inscription gives a list of donations of money, made by a number of individuals, for feeding Brāhmaṇas during the two *dvādaśī* days of each of the twelve months of the year and on other occasions. In the latter portion of the record, a list of lands given to the temple are named. Most of the house names of the donors are all preserved and they are all situated near about the temple.

Tom is the antiquated Malayāḷam form of the word *svam* which means 'property' and it occurs in the compound words '*dēvasvam*' and '*brahmasvam*'. *Talaikāppu* is another word which is no longer in use and it denotes the headman or chief. *Kari*, *kāḍu*, *kōḍu*, *kara*, *muri*, *vēli*, *puṇam*, *vayal*, *nilam*, *mūlai*, *maṇ*, *oḍi*, *kaṇḍam*, *tāṟu*, *chēri* are the endings of land names.

The following is the list of lands and house names that occur this inscription.

House names.	Land names.
Mēlkkāḍu	Vaḍaśērikkari
Śāttaṅkuḷaṅgarai	Mayakkalkāḍu
Kalliṉkal	Iḍattil-peruṅkara
Kūḍakārappaḷḷi (Kūḍagāram occurs in early Tamil literature)	Ambala
Muruṅgaiyūr	Kallakōṭṭukari
Iḍava	Elippuṇam
Akkirāṇam	Puṉanilam
Madilkkal	Śeriyaśeṉṉikkari
Gōvindamaṅgalam	Idamaṇal
Kaṇḍam	Nāgaṉkari
Irumba	Iṟavikari
Kāviṉkal	Tēralodi
Iḍamana	Kāvālikaṉṉaṉkari
Vaṭṭam	Kaḍambaṉārkari
Puṉṉamaṉ	Śeṉṉikari
Ālaippuram	Kaṇichchipulavēli
Valamburippaḷḷi	Tēvaḍiyaṉārkari

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House names.	Land names.
Poṭṭaikkaṇṇam	Sōmayayāroḍi
Tekkiṇagam	Andilaṅkari
Polikaḍam	Maṇalkōḍu
Kāḷayil	Puliyūr-Kallūrvēli
Kōvil-Ālaippuram	Ilamaṉ Śeṟukari
Kīḻchēri	Śeṟukarimūla
Keṇavagachēri	Paṟayaṉkāṭṭuchēri
Pālattiṉkal	Mēlēkaṇḍam
Akkittamaṅgalam	Ālavāykaṇḍam
Vāykkāḍu	Vāgaṭṭiyaṇi
Muḍakkatti	Karikkōḍu
Veḷḷaiyūr	Ayyaṉvēli
Perumpaḷḷi-Peṅṅāḍu	Teṟkavēlioḍi
Puṟakkāḍu	Kollanvēli
Neydalpeṟa	Kīḻayarattilkaṇḍam
Kōṇattu-kuḷattaṟa	Pachchuttiyilkaṇḍam
Kuṉṟiṉmēl	Naḷiyarvēli
Kiḻkuṉṟam	Uḍalattiṉkalvēli
Nākkal or Nāgakal	Kōkkōḍu
Kuḷam	Pudukkari
Muḷaippaḻaman	Veṭṭuvaṉtāṟu
Kallūr	Kīḻpuravayal
Pilāntōṭṭam	Kōyilpuṟattu-Ayyaṉvēli
Perumbiral	Vāyaruvaikkal
Vaññippuḷai	Kaḍambūrkaṇḍam
Taṭṭaikkāḍu	Kuvaiyūrkalkaṇḍam
Achchittamaṅgalam	Uralmūla
Iḷanguḷam	Vayiṅgaṉ
	Ēṟaṉgaṇṇaṉārōḍi
	Neḍumaṉ
	Pudiyarkāḍu
	Kiḻakkinammuri
	Pottanambiḻa

Text.[1]

1 ஸ்வஸ்தி ஸ்ரீ மெல்க்காட்டு தெவஞ்சங்கரன் திருப்பணி செயிச்சு கலச-

2 மாட்டிச்ச கர்க்கடக வியாழத்தில் மெட ஞாயிற்றில் செயித சிரி [2]காரிய-

3 மாவிது [।*] சாத்தன் குளங்கரை முக்கால் வட்ட[*த்]தொள்ள ஊட்டி-ன்னும் பட்டாரகர்க்கொள்ள தொ-

4 ம்மின்னு கல்வெட்டு [।*] மெடஞாயிற்று பூர்வபக்ஷத்தில்த் தூதெசி கல்லி-ன்கலம்ம அச்-

5 சு நாலு அபரபக்ஷத்தில்த் துவாதெசி கூடகாரப்பள்ளி அறைக்கல் முரு-ங்கையூர் கய்-

1 This is registered as Nos. 39 to 42 of the Travancore Epigraphical collection for 1090 M. E.

2 The syllables காரி are entered below the line.

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6 யில்க் கொடுத்தச்சு[1] நாலு இடவஞாயிற்று பூர்வ்வபக்ஷத்தில்த் துவாதெ
சி ஆக்கிராந-

7 த்(த்)திலம்ம அச்சு நாலு ॥ அபரபக்ஷத்தில்த் துவாதெசி மதில்க்கல்ல
[ம்*]மயு[2] கொவிந்நமங்-

8 ஙலத் தம்மயும் மா[க] அச்சு எட்டு ॥ மிதினஞாயற்று பூர்வபக்ஷத்தில்
துவாதெசிக்கண்டத்தி-

9 ல் அச்சு நாலு ॥ மிதினஞாயிற்று அபரபக்கத்தில் துவாதெகி[4] இரும்ப
யி லச்சு நாலு ॥ கர்க-

10 டகஞாயிற்று பூர்வபக்ஷத்தில் துவாதெசி காவின்க . லம்ம அச்சு நாலு
॥ கர்கடகஞாயிற் றபரபக்ஷத்-

11 தில் துவாதெசி இடமன நிலகண்டன் அச்சு நாலு ॥ சிங்ங ஞாயிற்றில்
பூர்வ பக்ஷத்தில் துவா-

12 தெசி வட்டத்தி லம்ம அச்சு நாலு ॥ அபரபக்ஷத்தில் துவாதெசி
புன்னமண் மணியனிர-

13 வி அச்சு நாலு ॥ கன்னி ஞாயிற்று பூர்வபக்ஷத்தில் துவாதெசி ஆலைப்புற
த்து திருவிக்-

14 கிரமந் நெடியான் அச்சு நாலு ॥ அபரபக்ஷத்தில் துவாதெசி வலம்புரிப்
பள்ளிப் பட்டர்

15 அச்சு நாற்றினல் நாலின்படி ஊட்டு ॥ துலாஞாயிற்று பூர்வபக்ஷத்தில்
துவாதெகி[4] பொட்டைக்க-

16 ண்ணத்தில் கணம் அச்சு நாலு ॥ அபரபக்ஷத்தில் துவாதெகி[4] பாண்டி
நாட்டு தெக்கினகத் தம்ம அக்சு[5] நாலு ॥

17 விரிச்சிகஞாயிற்று பூர்வபக்ஷத்தில் துவாதெசி முருங்ஙயூர் மணியஞ் சங்க
ரன் அச்சு நாலு ॥ அ

18 பரபக்ஷத்தில் துவாதெசி பொலிகடத்தி லம்ம அச்சு நாலு ॥ தனுஞாயி
ற்று பூர்வபக்ஷத்தில் துவாதெசி

19 காளயில் அச்சு நாலு ॥ அபரபக்ஷத்தில் துவாதெசி குளத்தற அச்சு
நாலு ॥ மகர ஞாயிற்று பூர்வப-

20 க்ஷத்தில் துவாதெசி கொவிலாலைப்புறத்து பட்டர் நம்பி அச்சு நாலு ॥
அபரபக்ஷத்தில் துவாதெசி கிழசெ-

21 ரி அச்சு நாலு ॥ கும்ப ஞாயிற்று பூர்வபக்ஷத்தில் துவாதெசி கொவஞ்சு
வரபட்டத்தியா ரச்சு நாலு ॥

22 அபரபக்ஷத்தில் துவாதெசி கெணவகச்செரித் துப்ப னச்சு நாலு ॥ மின
ஞாயிற்று பூர்வபக்ஷத்தில் துவா-

23 தெசி பாலத்தின்க லம்ம அச்சு நாலு ॥ அபரபக்ஷத்தில் துவாதெசி வ
ட்டத்தில் கண்ட நாராண னச்சு நாலு ॥

24 மெட ஞாயிற் றபரபக்ஷத்தில் துவாதெ(ச்)சி அக்கித்தமங்ஙலத்து மார்த்
தாண்டஞ் சுவர னச்சு நாலு ॥ இட-

25 பஞாயிற்று பூர்வபக்ஷத்தில் திருதிய வாய்காட்டு பட்ட ரச்சு நாலு ॥
மிதுன ஞாயிற்று [6]ஆபரப-

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1 In the compound word கொடுத்தச்சு, either அ is omitted or the engraver has combined the words as in the case of short *u*'s.

2 யு is entered in smaller characters below the line.

3 Read ஞாயிற்று.

4 Read தெசி.

5 Read அச்சு.

6 Read அபர.

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26 க்ஷத்தி லட்டமி அக்கித்தமங்கலத்து தெவங் திருவிக்கிரம னச்சு நாலு ॥
பரணி கூடகாரப்பள்-
27 ளி அச்சொன்று ॥ கர்க்கடகஞாயிற்று அயனசங்கிராந்தி முடக்கத்தி அ
ச்சு நாலு ॥ பூர்வபக்ஷத்தி-
28 ல் பஞ்சம்[1] ஆற்றரிகத்து வெள்ளயூ ரச்சு நாலு ॥ பவிர்ண்ணமாதி ஆலெப்பு
றத்து கங்காதிர னச்சு நாலு ॥
29 இரவதி கூட காரப்பள்ளி அச்சொன்று ॥ சிங்கஞாயிற்று திருவொணம்
பெரும்பள்ளிப் பெங்காட்ட-
30 ம்ம அச்சிரண்டு ॥ பூர்வபக்ஷத்தில் திருதிய காளயில் பெங்கடச்சு நாலு ॥
அபரபக்ஷத்தி லட்டமி
31 கூடகாரப்பள்ளி அச்சிரண்டர ॥ ஏகாதெசி புறக்காட்டு கொட னச்சு
நாலு ॥ கன்னி ஞாயிற் றபரபக்ஷ-
32 த்தில் திரயொதெசி ஆலெப்புறத்து கங்காதிர னச்சு நாலு ॥ தெசமி தெவ
ந் திருவிக்கிரம னச்சொன்று ॥
33 துலாஞாயிற்று திருவொண நெய்தல் பெற யச்சு நாலு ॥ அபரபக்ஷத்தில்
[2]பிறதி பத்மதெவங் திருவிக்கிர-
34 ம னச்சு நாலு ॥ விரிச்சிக ஞாயிறு முப்பது நாளு மூட்டுவான் கொணத்து
குளத்தறெ அம்ம கொடுத்த அச்சு பத்து ॥ பால-
35 த்தின்க லம்ம அச்சு எட்டு ॥ குன்றின்மெ லம்ம அச்சு அஞ்சு அஞ்சினு
மிருபத்துநாலு நாள் ஒரொத்தரெ ஊட்டு ॥ புனர்-
36 ண்ணமாதி கிழ்க்குன்றத்து பட்டர் அச்சு அஞ்சு ॥ தனுஞாயிற்றுஅச்சு
வதி மூளப்புழமண் அச்சு நாலு ॥ திருவொண-
37 ங் குன்றின்மெ லம்ம அச்சு நாலு ॥ புனர்ண்ணமாதி புன்னமண் ணம்ம அ
ச்சு நாலு ॥ அயணசங்கிராந்தி இரண்டின்னு கி-
38 ழ்செரி நிலகண்டன் ஒரொத்தர்க்கு தஞ்சார்வத்தில் விளக்குக்குங் தெவர்
க்கு அறுநாழிச்ச அரியுங் கல்ப்பிச்ச அச்சிரண்டு ॥ மகரஞாயி-
39 ற்று அயனசங்கிராந்தி குண்டத்திலம்மயும் நாக்கலம்ம அச்சொன்று கூட
அச்சு அஞ்சு ॥ புனர்ண்ணமாதி
40 [வா]லத்தின்க லம்ம அச்சு நாலு ॥ கும்பஞாயிற்று திருவொணங் கங்க
ரசி குமர னச்சு முன்று ॥ அபர-
41 பக்ஷ நவமி கூடகாரபள்ளி அச்சு பத்து ॥
42 கும்பஞாயிற்று கார்த்திய பொட்டைக்கண்ணத்தில் கங்காதிரனும் புற
க்காட்டு இரவி நாரணனுங் கூட அச்செட்டு ॥ அத்தம் பொட்டக் க
ண்ணத்தில் கண்டநாரணன-
43 ச்சு நாலு ॥ பூர்வபக்ஷத் துவாதெசி தெவங் திருவிக்கிரம னச் சொன்று ॥
பனர்ண்ணமாதி குளத்த தெவபரடயா ரச்சு நாலு ॥ மினஞாயிற்று
திருவொணம் மெல்-
44 க்கித்தமங்கலத்து கடம்ம னச்சு நாலு ॥ சதயம் வெள்ளயூர் துபமெதி அ
ச்சு பூர்வபக்ஷத் திருதிய புறக்காட்டு கொடனச்சு நாலு ॥ பனர்ண்ண
மாதி தெங்க-

1 Read பஞ்சமி.

2 Read பிறதம.

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45 ஞ்செரியும் முளைப்பழமண்ணுங் கூட அச்சு மூன்று [||*] அபரபக்ஷச் சட்டி ம
திலக்க லம்ம அச்சு நாலு || மெடஞாயிறு பிறக்குஞ் சங்கிராந்தி கிழச்
செரி நிலகண்ட னச்சு நாலு ||

46 நாலச்சினு பந்திரண்டு வாத்தியான்மார் ஊட்டு இதின்னு பத்துக்காள மு
ன்று சாதியுமா முப்பத்தாறு வாழைப்பழம் நெயிதயர்க்கு கூட இருநா
ழி சர்க்கர ஐம்பலம் நாலு கறியு-

47 ந் துவயும் விளக்குடொளொவ் வெற்றில முப்பத்தாறு அடக்கா பந்திர
ண்டு இம்மார்க்கமெ அச்செல்லாற்றினு மச்சு கையாண்டவனூட்டு
செலுத்துவு அற்ற குற்ற மாராஞ்-

48 ஞிட சொதிச்சு முட்டுகில முட்டிரட்டி தெண்டம் பண்ணிச்சு கொளவு
வாத்தியன்மார் இனித் தொம்மின் பெரா வடசெரிக்கரி மயாக்கல்காடு
இடத்தில் பெருங்-

49 ஙர || அம்பலாவும் || கள்ளாகொட்டுகரி மெல் கொள்ளுந் நெல் நுமிநு எலி
ப்புனம் || புனநிலத்தெல் கொள்ளு நெல் லறுபது பற || செறிய செ
ன்னிகரி மெல் நெல் முப்பது பற || இ

50 டமணல் || நாகன்கரி || இர்விகரி || தெரலொடி || காவாலி கன்னான்கரி ||
கடம்பாணூர்கரி || சென்னிகரி வலியது || கணிச்சி புலவெலி || தெவ
டியனூர்கரி || சொமாய-

51 யாரொடி || அந்திதன்கரி || மணல்கொடு || புலியூர் கல்லூர வெலி || இ
ளமண் செறுகர || கொளகத்தி லஞ்ஞொன்று கொள்ளுந் நெல்லும் ||
செறுகரிமுலயிலஞ்ஞொன்று கொள்ளு-

52 ந் நெல்லும் || பறயர் காட்டுசெரி மெலெகண்டமும் || ஆலவாய் கண்ட
மும் || வகட்டாயணி || கரிகொடு || அய்யன் வெலி || தெற்கவெலி
யொடி || கொல்லன் வெலி || கிழா

53 யாரத்திலெ கண்டம் || பச்சுத்தயிலெ கண்டம் || நாளியார் வெலி || உத
ளத்தின்கல் வெலி || கொக்கொடு || புதுக்கரி || வெட்டுவன்தாறு ||
இளகயில் கொள்ளுந்

54 நெல் இருபத்திருபறயர || கிழ் புறவயலிலெ கண்டம் || கொயில்புறத்த
ய்யன் வெலி கண்டமு || குவயூர்க்கலெக் கண்டமும் புரெடமும் ||
வாயறுவைக்கல் புறயூர் செலுத்து

55 செலவும் || கடம்பூர்[1] கண்டமும் || உரல்முல || வயிங்கண் || ஏறங்கண்ண
ஞரொடி || பூதியார்காடு || அம்பியூர் புரெடம் || பொத்தனம்புழ || கி
ழகினம்முறி || நெடுமண் || பெற

56 விளக்கு பாட்டம் || சாந்திவிருத்தி || மிதின ஞாயிற்று பூரவிரிட்டாதி க
ல்லூர் ஸ்ரீ குமரன் கல்ப்பிச்ச அச்சு || ௪-ம் || யிடபஞாயிற்ற அனிழம்
அச்சு || ௪ = ம் =

57 இடபஞாயிற்ற திருவொணம் அச்சு || ௪-ம் || கன்னிஞாயிற்று அத்தம் அ
ச்சு || ௩-ம் கூட அச்சு ௰௫ || மகரஞாயிறு பிறக்கு மயனசங்கிரா
ந்தி

1 ர் looks like ரே.

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58 க்கு பிலாங்தொட்டத்தில் வலம்புரிப்பள்ளி அம்ம அச்சு ॥ ௪ ॥ கர்கடக
ஞாயிற்று அமாவத்தி வலம்புரிப்பள்ளிப் பவித்திரன் அச்சு ॥ ௪ ॥

59 மகரஞாயிற்று பூரம் இடமன் அச்சு ॥ ௪ ॥ சிங்ஙஞாயிற்று அபரபக்ஷ
த்தில் ஏகாதெசி புறக்காட்டு கொடன் அச்சு ॥ ௪ ॥ மெடஞாயி-

60 ற்று பூர்வபக்ஷத்தில் உவாவும் நாக்க . லம்ம அச்சு ॥ ௪ ॥ செறுமண்ணன்
பொதொம்மின் மெல் கல்ப்பிச்ச செலவு நியதி அரி நாழி

61 பெரும்பிறுல் கல்ப்பிச்ச செலவு நியதி அரி நாழி வஞ்ஞிப்புழைத் தலகா
ப்பு கல்ப்பிச்ச செலவு நியதி அரி நாழி ॥

62 மெடஞாயிறு முப்பதுங் தட்டைகாட்டு நாயர் கல்ப்பிச்ச செலவு நியதி
அரி நானுழிச்ச ॥ மெல் புறக்காட்டு அச்சி

63 த்தமங்ஙலம் இளங்களத்து வாலேபறக்கரை மெல் கல்பிச்ச செலவு [நி*]
யிதி அரி நாழி ॥

No. 46.—Stone inscriptions in the Valiyapalli Church at Kottayam.

An account of the Valiyapaḷḷi Church at Kōṭṭayam is found in the *Paḷḷip-pāṭṭu* (*i. e.*, songs relating to churches). Here, it is stated that Kinayi Thomman *i. e.*, Thomas of Canoa, along with 72 families, probably of Christians, got on board a ship from the country of Evuz and arrived in Kodungallūr *i. e.*, Cranganore. In the year 345 Māṟāṉ *i. e.*, Lord Jesus, he obtained a copper-plate charter in his favour; and being driven from there, entered Kaḍutturutti. From there he proceeded to Kōṭṭayagam *i. e*, Kōṭṭayam which is described as being situated in Tekkuṅkūṟu in Vēmba-nāḍu, and established a Church. With the permission of the then reigning king of the country Vīra-Kēraḷa-Ādityavarman, says the book, the foundation of the Church was laid in Kollam 725 and the building was completed in Kollam 752 but the Cross in it was set up in 754, *i. e.*, during the time of Mar Abraham Matron. It is said that the Church as it was built contained fine wood carvings of animals and birds such as elephant, tiger, man-lion, peacock, the Indian cuckoo, parrot, swan, etc.; and it is not unlikely that the carvings now stored in the upper-part of the eastern end of the Church preserve some of the old specimens.

The two famous Cross inscriptions in Pahlavi and Syriac characters in this Church have been edited in the *Epigraphica Indica* Vol. IV, p. 174ff, by Dr. E. W. West.

In the courtyard and steps of the same Church are the following inscriptions which have not been noticed hitherto. They are tomb-stones and relate to the death of certain individuals of the place.

Text.[1]

1 கொல்லம் ௭௱௯௰௭ மத
2 தனுமாதம் ௰௯௨ [மா]ளி-

1 These are registered as Nos. 4 to 20 of the Travancore Epigraphical collection for 1096 M. E.

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3 [க்கல்] யிச்ச மாத்துயென்
4 மாத்து நல்லவழி செஇது

On the 19th day of the month of Dhanus in the Kollam 767, Māttuyēn Mattu died.

---

1 கொல்லம் ௮௱௮ மா-
2 ண்டு சிங்ஙமாதம்
3 ௪௳ . . . ன் சாண்டி
4 நல்லவழி பொயி

On the 4th day of the month of Simha of the Kollam year 808, Chaṇḍi died.

---

1 ௮௱[௯]௰௧ மாண்டு
2 தனுவ் மாதம்
3 ௨௰௪௳ இள-
4 ச்சார் நல்ல-
5 வழிக்க பொயி

On the 24th day of the month of Dhanus in the Kollam year 891, Ịlach-chār died.

---

1 கொல்லம் ௮௱௪௰-
2 ௯ மா[ண்டு] சிங்ங-
3 மாதம் . . . அ-
4 ச்[சா]மாபிள ந-
5 ல்ல வழிக்க
6 பொயி

On the . . . day of the month of Siṁha in the Kollam year 849, Achchā-māppiḷa died.

---

1 ௮௱௪௰௯ ம-
2 த மகரமா-
3 தம் ௬௳
4 அவுதெப்-
5 ப நல்ல-
6 வழி பொயி

On the 6th day of the month of Makara, in the year 849, Avudēppu died.

---

1 கொல்லம் ௮௱[௩]௰-
2 மாண்ட தனு மீ
3 ௫௳ இடெகாடு
4 மாத்து நல்ல
5 வழி எட கூடி

On the 5th day of the month of Dhanus in the Kollam year 830, Eḍak-kāḍū-Māttu died.

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1 கொல்லம் ௮௱-
2 ௮௰௫ மாண்ட க-
3 ர்க்கட மாதம் ௰
4 ௳ கொச்சு மறி-
5 யம் நல்லவழி
6 [ஏ]ட கூடி

On the 10th day of the month of Karkaṭakam in the Kollam year 885, Kochchu-Mariyam died.

---

1 கொல்லம் . .
2 ௨௰௫ மா . .
3 தெல மா .
4 ௮௳ கூந .
5 செரி மறி . .
6 ம்ம நல்ல

Fragment of a tomb-stone.

---

1 கொல்லம் ௮௱-
2 ௭௰௬ மாண்ட
3 துலாமாதம்
4 ௰௮௳ புன்னூது
5 மாப்பெள நல்ல
6 வழிக்க எட கூடி

On the 18th day of the month of Tulā in the Kollam year 876, Punnūdu-Māppiḷa died.

---

1 கொல்லம் ௬ . . . .
2 மாண்ட தனு . . . .
3 மாதம் அ . . . . .

Fragment of a tomb-stone.

---

1 கொல்லம் ௮-
2 ௱௯௰௨ மாண்-
3 டு [ம]கரம் ௰௯
4 மாத்[தெ]
5 ஆவுதெப்பது

In the Kollam year 892, [Ma]karam month, 19th day, Mātte-Avudēppu (died).

---

1 கொல்லம் ௭௱-
2 ௬௰௪ மாண்ட
3 சிங்கமாத-
4 ம் ௭௳ பொ-
5 த்தென் இப்ப-

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6 ச்சன் நல்ல
7 வழிக்க பொ-
8 யி மிசியா

On the 7th day of the month of Simha in the Kollam year 764, Pottan Ippachchan died. Messiah.

---

1 கொல்லம் [அ]
2 ௲உ௱டு மாண்-
3 ட கர்க்கடக
4 மீ உ௰வ க[ண்-
5 ட]க்கெல சா
6 . . நல்லவழி

On the 20th day of the month of Karkataka in the Kollam year 825, Kandakkal-Śa . . . died.

---

1 கொல்ல[ம்*] அ௱உ௰
2 மாண்ட விருச்சி[ய]-
3 ஞாயிற்று . . . .
4 க்கட்டலே யய்ய மா-
5 பிள மகள் மறியம்
6 நல்லவழி

On . . . of the month of Vṛischika in the Kollam year 820, Mariyam, daughter of Ayya-māppiḷa, died.

---

1 கொல்லம் அ௱௰-
2 எ மாண்ட கன்னிஞா-
3 யற்று சவ நா-
4 ல் . . . . சி அயி-
5 . . நல்லவழி-
6 க்க பொயி

On the 4th day of the month Kanni in the Kollam year 817, ... died.

---

1 கொல்லம் அ௱ச௰கூ
2 மாண்ட தனு . . . உ௰-
3 கூவ . . . . ச்-
4 சி நல்லவழிக்க
5 பொயி

The date is Kollam 849, Dhanus 29: the person's name is damaged.

---

1 கொல்லம் அ௱௰-
2 [உ] மாண்ட விரிச்சி-

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3 ௧ மாதம் ௪
4 . . ள்ளிவ . த
5 . . . .
6 நல்ல வழிக்க

On the 4th day of the month of Vṛiśchika in the Kollam year 812, ... died.

---

1 கொல்லம் ௮௱௪௰-
2 ௯ மாண்ட சிங்ங-
3 மாதம் [௮] அ-
4 ச்ச மாபிள ந-
5 ல்லவழிக்க
6 பொயி

On the [8th] day of the month of Siṁha in the Kollam year 849, Achcha-Māppiḷa died.

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ch. = *chief*; *chan.* = *channel*; *co.* = *country*; *di.* = *district* or *division*; *do.* = *ditto*; *dy.* = *dynasty*; *f.* = *female*; *k.* = *king*; *m.* = *male*; *mo.* = *mountain*; *pl.* = *place*; *ri.* = *river*; *s.a.* = *same as*; *sur.* = *surname*; *te.* = *temple*; *vi.* = *village* or *town*.

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